

# ASSOCIATION SERMONS

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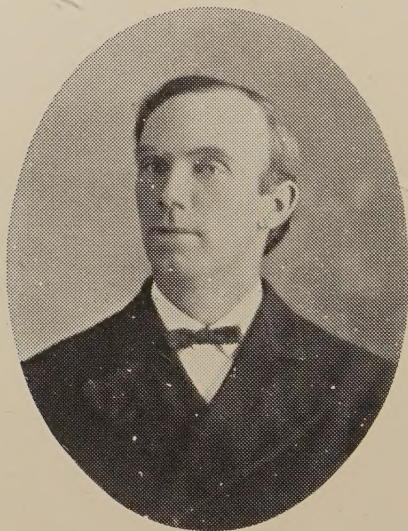
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REV. W. C. EHLERS

# ASSOCIATION SERMONS

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W. C. EHLERS

*General Superintendent The Northwestern Holiness  
Association*

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Vennard College  
University Park, IA

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1910

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## PREFACE.

I should consider it very much out of place to offer an apology for having written a few sermons to be published for the good of men and women who earnestly look to me for help. When I first heard the call of God for the holy ministry it seemed somewhat strange to me that I should have been selected; but after seeing souls on their knees at the altar, weeping and praying their way through to God, as a result of the Spirit of God having been upon the messages, I could no longer wonder. It is not, after all, the perfection of the physical or the intellectual, so much as having a pure and a holy heart and really walking so as to be in divine order. So thankful am I to my Lord that this is possible for any one who will trust fully in Jesus Christ for this great salvation.

The sermons in this book have been written, first, to please my Lord; second, to help the evangelists, the presidents, the leaders and the members of the Northwestern Holiness Association; third, to all men, hoping and praying that they may be a means through which many souls will be saved who otherwise would be lost. If these desires shall be somewhat realized, I shall indeed be a happy man and feel that my efforts have not been put forth for naught. I shall gladly ascribe all the glory to the One who saved me from sin and called me into the ministry.

It is with a profound feeling of gratitude that I acknowledge my indebtedness to all who have encouraged me in this work. Their kind words of gratitude, their willingness to assist me, and, especially, the real appreciation of so many who have been led to see the way of salvation more perfectly, is indeed a cause for me to be truly thankful to God and all concerned. God bless the men and women who have been so kind and so good. While some rave and roar and set themselves against the true spirit of the Gospel, there are some who have eyes to see and ears to hear.

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There may be some who will not understand my messages; there may be some who because of their extreme prejudices have their eyes full of dust, and on account of this may seek to destroy the good that would otherwise through them be done; but to all such allow me to say: Pray much before doing this; examine your religious experience very carefully, and then if you discover in me, or in my messages, any serious errors, help me with your godly and prayerful assistance to a place where I may do better next time. Let us leave all the bitterness, and the inquisitorial spirit, for the devil's own use; and let us keep our hands clean from the blood of God's servants.

We have hundreds of good and great men, serving here and there among the churches; many of these could have done much better than I am doing, but that thought does not relieve me of the responsibility which has been divinely laid upon my heart.

I earnestly covet the prayers of all God's children for the days that may yet be mine upon earth, that there may be more and more fruit as a result of my ministries. To meet thousands of redeemed souls in heaven, who shall have been influenced and helped by what little I may have been able to do, shall be enough to recompense me for all the trials and difficulties necessarily met with in the holy calling.

"The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always." Amen!

W. C. E.

## CONTENTS

1. PURE GOLD, WHITE GARMENTS, AND EYESALVE...	7
2. THE VINE AND THE BRANCHES.....	19
3. THE WATER OF LIFE .....	32
4. JOHN THE BAPTIST AND HIS MESSAGE .....	44
5. THE SUPERNATURAL RELIGION .....	56
6. THE DISEASE OF THE SOUL .....	67
7. DEPRAVITY . . . ..	76
8. THE WAY OF SALVATION .....	87
9. REGENERATION . . . ..	98
10. SMITING THE IMAGE .....	106
11. SLAYING AGAG .....	115
12. MALACHI ON HOLINESS .....	127
13. ANANIAS' AND SAPPHIRA'S DEATH .....	137
14. NOAH AND THE ARK .....	146
15. GIDEON AND THE THREE HUNDRED .....	158
16. NEHEMIAH THE ANOINTED .....	170
17. SAMSON'S COMPROMISE AND FALL .....	179
18. THE SIN OF SELFWill .....	195
19. ETERNAL PUNISHMENT OF THE WICKED .....	208
20. PAUL'S CHARGE TO TIMOTHY .....	221
21. THE SHEPHERD AND THE SHEEP .....	238
22. THE TRUE REVIVAL .....	254
23. PRAYER . . ..	268
24. THE ATONEMENT .....	281
25. MISSIONARY MESSAGE .....	293





## PURE GOLD, WHITE GARMENTS, AND EYE-SALVE.

"I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see." Revelation 3:18.

THE Holy Scriptures abound with the most beautiful figures and metaphors to teach us the way of salvation. When these are properly understood, it makes the Word of God intensely interesting, as well as helpful. But there is back of this divine method a motive, not readily seen by the general reader of the Bible. These parables, symbols and types, or highly figurative language, cover up truth as well as uncover it to the mind and heart of man. Many people see only the surface or the superficial, others strike for deeper waters; and again others run immediately into wild speculation and take excursions far up into the air but know not whither they are bound.

In the words of the text we have an excellent description of what is implied by perfect salvation from sin. In the context we discover words in contrast to those of the text. These serve as a good background to the picture drawn in this instance. Let us consider them carefully:

“Thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked.” 3:17. Sin is a moral perversion of the soul. It is even much worse, that this *wretched*, and *miserable*, and *poor*, and *blind*, and *naked* state is not seen by the subject. We, in this our unfortunate condition, do not even see that we are in so great a need of a physician. This is why God has sent his Son Jesus Christ into the world, and called holy men into the ministry, that we may be aroused to a sense of need, and persuaded to seek deliverance from this malady. It certainly behooves us, then, that we treat with due consideration and gratitude this offered mercy and heavenly grace, and that we reject not the offer of these riches and comfort and eternal satisfaction of soul.

These metaphors, “gold,” “white garments,” and “eyesalve,” are terms employed to clearly set before us the doctrine of heart holiness.

Our Lord knew how man's heart would be set upon the gold of this world, and did well to employ this material figure to teach us the perfection of Christian experience. Gold, or money, is something, when offered to people, they will give consideration. Were we to advertize, that upon a certain day and in a certain place there should be given away gold bricks and \$100-bills, and that all who might desire it, could take home with them as much as they could carry, it would be hard to find a public place large enough to hold the crowd that would come to attend such a meeting. Although it might seem incredible to the majority of people, yet, hoping that such a thing might actually be found true, and fearing that an opportunity of a

lifetime might be missed, we would be present, and that right on time, and in the front seat of the house. And were it possible for one to make such an offer and fulfill his promise to the people, even this would not be worthy of comparison to the value of the *pure gold* and *white garments* and *eyesalve* offered in the words of our text.

Let us now try to get some of the important points of the text:

In the first place, these riches are not found lying around on the surface of the earth. Although now and then gold may be found that way, but usually, it is hidden away in the bowels of the earth, and it takes much labor and sacrifice and proper methods of mining to discover it. Not many gold miners get rich; in fact not many get enough to pay the expense of digging. About the same average number of spiritual gold diggers seem to fail as those that fail in digging for the material gold. In order to insure success, in either case, we must know *where* to dig. And after having found the place, we need the necessary implements with which to carry on the operation. It takes drills, picks, shovels, a light, and a good lot of dynamite to get down to where the yellow metal is. It also takes power to bring it to the surface, where it can be washed or separated from the earth.

It is a great thing to succeed thus far. But it must also be taken to the furnace to be subjected to a very hot fire, so all the dross or worthless matter may be eradicated from it. Then it is fit to be made into bars, ready for shipment to the mint. This is undoubtedly the kind the scriptures have reference to in the words, "gold refined by fire."

After it arrives at the mint it is made into different sized coins, the Government stamp is placed upon each piece, and it passes for legal tender and a standard of value in the money market of the world. Now that these pieces are *finished* they pass for *full* value, whether in the Lord's house on the Sabbath day, or in the busy markets of the world.

There is a fine analogy in this comparison. The religion of our Lord Jesus Christ finds man buried, down deep, under the rubbish of sin. Although in many there is considerable *acquired* or *human goodness*, yet the Scriptures say, "There is no difference, all have sinned and come short of the glory of God." (Rom. 3:22.) The restlessness and high ambition of the natural man is a longing of the soul, reaching out after something with which it hopes to satisfy its craving. But that material things cannot satisfy that which needs spiritual help is easily discovered by the fact that material prosperity makes man even more restless and dissatisfied.

The many false teachers, with all their *isms* and *theories*, only aggravate the poor unfortunate soul that is in soul poverty. All these "quacks," that fall upon men like so many parasites, could never continue their diabolical practices, were it not for man's natural blindness regarding these matters.

The eye of man by nature is so blind that it not only fails to see, but in many instances hinders others in the way of light and life. But very encouraging it is, that all who will employ proper methods, and means, such as light, [God's word] and supply themselves with plenty of good dynamite, [yield to the work of the



Holy Spirit] and at the same time seek with all their heart, shall not be long in finding.

Let us not fail to see that this gold is dug out and brought to the surface *for the express purpose of having it purified and coined into money.*

Man needs to be brought under conviction for sin; he must see his need, he must get to the place where he will cry for deliverance. All disobedience and rebellion against God must first be forgiven before the seeker can become a child of God. This must be thorough, it must be a digging up, a bringing out, a washing, a process of separation from the world. Only such people are fit or proper candidates for entire sanctification. *These* may come and place themselves and their all upon the altar for the refining fire of sanctification. *These* will soon find and prove the truth of God's Word.

The blessed and holy religion of Jesus has many counterfeits; but all its counterfeits are man-made. Gold has counterfeits, the most common of which is brass. It is generally supposed that God never made brass; man mixes copper and zinc by melting them, and thus gets brass. This counterfeit metal has much in common with that of the brass religion. At a distance, when well polished, the brass shines and glitters like gold. But there are certain peculiarities about brass, such as its *odor*, and *ring*, to which we might also add, the *tarnishing* and *blackening* effect that it has upon the things it touches. A brass finger ring soon makes a black mark all around the finger. It is also well to remember that brass has a very "flat" or a kind of *brackish* taste. The poison that gathers from brass kettles is very dangerous. People have died by eating

food thus poisoned, and many more have been dangerously ill on account of the poisonous green that the brass had put into the food. Had the kettle been of gold no one would have been any the worse for having eaten of the food.

By referring to this counterfeit I do not mean to say that all who are not wholly sanctified are of this class. The counterfeit experience has no spiritual life whatever. It is dead; he is really a sinner. All the efforts that we may seem to put forth to prove ourselves genuine will not make us so in the sight of the Lord.

Wherever holiness is neglected as a second work of grace, regeneration will also sooner or later be left out; and this results in a lot of brass-professors. In such a place many of the members will be found to have nothing but the brass religion; either backslidden, or they never were regenerated. If all those who have their religious pockets full of brass should decide to throw away this unsatisfactory kind, and seek the real gold of regeneration, the work of holiness would be better accepted and sought after. Even this gold of regeneration shines, and needs no human effort or man-made powders to keep it bright,—it always has the clear and unmistakable ring. And when entirely free from the dross of inbred sin, it passes for full value in all parts of the world, even in heaven.

The next metaphor taken up in the text, is, "White garments."

Colors, in nearly every case in the Bible, have considerable significance. Black, symbolizes affliction or doom; red, scarlet, or crimson, usually refer to sin;

purple, to royalty; white, to purity or holiness; and blue, to divinity.

Several excellent pictures have been painted representing the Rock of Ages. One of these has two persons on the picture. It is a large stone cross on a small isle in the midst of the ocean, with a raging storm beating the waves against it. To the cross is clinging, with one arm, a person, having a heaven-illuminated face. She is clothed in *white*, with a loose robe of *blue* over her shoulders. Her other hand has hold of a poor unfortunate soul, that had almost perished. This unfortunate one is clothed in *scarlet*, symbolizing sin. And as she yields to the helping hand of the rescuer the crimson garment falls off. *What a picture! How full of spiritual teaching!*

This famous picture preaches holiness. One who has really found salvation, and has submitted fully to Jesus Christ in perfect consecration, and has really been cleansed from all sin, is clothed with this beautiful robe of *white or purity*, and has upon him the *garment of power*. And such a one is well able to give a rescuing hand to the one crimson with sin.

We find some beautiful teaching in the Scriptures symbolized and made clear in the idea of being clothed upon with righteousness. When Adam and Eve fell by transgression they at once realized their nakedness, which was a moral nakedness of the soul. In their hiding away from God, and sewing together *fig leaves for aprons*, they, by this, reveal a consciousness of their need; but they failed to satisfy this need because *their efforts were without grace*. It should be remembered that it was the moral uncleanness, rather than the act of disobedience that they were troubled about. All

their own efforts to effect a change of heart failed ; and it was not until God slew lambs and clothed them with the *blood-bought garments* that they were covered satisfactorily in the eyes of the Almighty.

Turn to the parable of the Prodigal son, and one of the most beautiful things in it, is,—after the Father had accepted him, and had forgiven him, he called his servants and said,—“Bring forth quickly the best robe, and put it on him.” (Luke 15:22.) *The son’s own ragged and dusty garments were replaced by those of his own father’s purchasing.*

Forgiveness and adoption is of inestimable value ; but, unless the subject be clothed in the beauty of holiness, he is yet, at least partially, unclean ; he is not yet fully fit for heaven ; and this remainder of iniquity, or inborn depravity, if not destroyed, will sooner or later again defile the whole temple.

In the twenty-second chapter of Matthew we have a very good parable in which the Lord teaches us some good points on the holy garment. The kingdom spoken of, is the Kingdom of Holiness ; the king, refers to Christ ; the wedding, to entire sanctification ; the servants, the Lord’s true preachers and anointed evangelists ; and the preparation, points to the atonement and sacrifice made by our Lord on the cross. But the sad thing about this parable, is, that “they made light of it, and went their ways, one to his own farm, another to his merchandise ; and the rest laid hold on his servants, and treated them shamefully, and killed them.” (22:5, 6.) Notice, however, that even this did not dishearten the king although he was forced to send an army and destroy those wicked and obstinate rejecters of mercy.

The second invitation was sent out ; this time the



servants were instructed to go to the highways; the invitation was now to the outcasts, and those commonly looked upon as irreligious and hopeless. These, thank God, accepted the invitation and came to the supper. When the time for the supper had now fully arrived the king came and passed among his guests, making a careful inspection as to who had come, and whether each guest had complied with the custom of clothing himself with the wedding garment. Imagine the surprise, both to the king and the other guests, when it was discovered that one man had come in his own ragged and soiled garments. Very embarrassing, and humiliating, and unfortunate, as this was for the presumptuous guest, there was nothing else to do than for the king to order his servants to "bind him hand and foot, and cast him out into outer darkness; there shall be the weeping and the gnashing of teeth." (22:13.)

It is no excuse for us to reject this parable as applicable to ourselves on account of it referring to the Jews rejecting Christ. As the Jews rejected Jesus when he came to Jerusalem, so, today, many professing Christians reject him as their real Savior; not only do they reject him as their Sanctifier, but also as their Justifier. "How shall we escape if we neglect so great a salvation?" (Heb. 2:3.)

Let us now briefly consider what the eyesalve may have in it to teach holiness. Salve is a medicine; the soul needs a medicine. The spiritual eye of the soul is blind. Depravity has put out our eyes, which are partially restored in regeneration. The Scriptures give many instances of the Lord restoring to man his eyesight. All this had special significance of how the Lord can restore man's spiritual vision.

Blind Bartimeus sat begging, and was entirely dependent upon public charity; but when he heard of this wonderful man, the Son of David, and was informed that Jesus was near, he immediately cried out, "Thou Son of David, have mercy on me!" (Mark 10:46.) And Jesus hearing him, turned and asked what he desired; the answer was, "Rabboni, that I may have my sight."

Should not we, who are blind in soul, be as wise and take advantage of this great mercy, as was this poor blind beggar of the street?

About as pathetic a thing as we behold, is a poor blind person, one who cannot see to avoid the many hindrances in his life's pathway; or see to do good in the world. But sadder still is it to see hundreds of people who see nothing whatever in spiritual teaching, and on account of this flounder about from desert to desert, or from one mud pond to another. Yes, what a multitude of people there are who have never had their spiritual eyes opened.

Now the thing that I wish especially to impress upon the seeker after truth, is, that perfect eyesight cannot be had until the spiritual eye be entirely cleansed from inborn sin in entire sanctification. It is a great thing to be really converted and justified by faith through the atonement; but there is even then remaining in the heart this inborn blindness, that must be taken out by a second and definite work. It is this blindness of depravity that makes it so hard for us to see our need of the second work; it is this that makes it so difficult and so hard for many a soul to really reach the point of perfect salvation. But shall we let our own blindness be the cause of our defeat? Nay! Let

us cry out, as did Bartimeus, and we shall soon find our eyesight perfectly restored.

The remedy for perfect deliverance from sin is taught and illustrated in so many different ways, that any serious seeker need not fail.

Why should a person want to continue in poverty, when gold is offered in great abundance? Why any longer hold on to the brass and carry this about, when, at its best, it is but a false kind of religion? No counterfeit can pass the inspector's eye; it only gets us into trouble, and finally takes us to prison. "Without holiness no man shall see the Lord!" (Hebrews 12:14.) And furthermore, the brass gives us no sense of joy or rest of conscience. But how different, when our pockets are full of the coined gold! Such an one need no longer continue in poverty or go about with his head down as a beggar, or worse still, as a thief. Yes, we have found the *wine*, the *honey*, the *corn of Joseph*, and our days of poverty are passed. No more to go in rags, or walk the streets in torn and dusty garments. All that we had has been cast away, and in return we received the beautiful garments of holiness; our old clothes have been exchanged for new ones. O my precious people, cast your rags into the furnace, or sell them to the rag peddler, and come up to the throne of heaven and get a new suit,—the best suit you ever heard about. This new garment fits so well; it was made by the Lord on Calvary. It is so precious, and so greatly valued by those of us who have received it. It is always comfortable; just the thing in cold weather, and just the right weight in hot weather. In wet weather it is waterproof, and in times of drought it is dustproof. In sickness, in death, and at our burial,

and all through eternity, this garment of holiness serves the purpose. The longer you wear it, the better it looks, and the better it suits the wearer.

O precious soul, if you are poor and needy, — if you are naked and blind, why not come to the Fountain and be made perfectly whole? Why not be washed, and purified, and receive *this* day, this GOLD, and this beautiful ROBE, and a good supply of this EYE-SALVE? All these may be had upon conditions that are possible for you to meet. Won't you throw away your *old brass*, and cast off your *old clothes*, and receive that which Jesus Christ, the Son of God came and died for? *Do it now! Wait no longer!* Cast yourself at his feet, and plead until you receive the gold, the white garments, and the eyesalve.

Blessed Master! Thy servant has sought to bring before the listening congregation the interpretation of this text. In whatever measure he may have failed, wilt thou not be pleased to make it up by an extra portion of divine grace? May the oil of thy heavenly anointing rest upon the message to the great good of multitudes of souls. Unless thy gracious Spirit indict it, all shall have been in vain. The cry,—the longing,—the burden, of thy servant's heart, is, that men may discover their need of this *heavenly gold*, and *these heavenly garments*, and *this heavenly medicine*. Lord, our eyes are so blind, our hearts so dead, — have mercy upon us! Bless the hearts of all who may be led to read these words, for Jesus sake, Amen!

## THE VINE AND THE BRANCHES.

"I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit." John 15:5.

**T**HIS is one of the finest parables on Christian experience. However, it is no less an excellent exposition of the kingdom of our Lord Jesus.

Individual experience of salvation is very important, but the vital questions concerning the body of Christ need also to be given careful study.

God the Father is given due honor, he is the husbandman.

No system or organization can lay claim to being the true church, except God be given absolute authority and he be recognized as the sole proprietor of that system or organization.

Jesus Christ, very God, and equal with the Father, is the Mediator, through whom we receive this divine life. Through him we are made holy and pure. This spiritual life is transmitted to us by the will of God; it flows through the true vine, and in this appointed manner reaches the branches.

It, then, is very evident that there can be no spiritual life unless the branch is vitally related to the vine. It must be a part of the vine. And when that relation is perfected by divine grace, we are counted "complete



in Him". (Col. 2:10.) Such persons are spiritual, and through them, or out of them, flows the love of God and manifests itself in heavenly glory.

This parable divides the human family into four classes. One class is counted as being no branches at all. This class takes in all who have never been born of God or regenerated. Such are branches of corrupt trees, or as the Scripture classes them, "of a wild olive tree". (Rom. 11:17.) By nature we are of the class that bear no fruit, that is, have no communion or fellowship with God. Sad it is, but this is the state every son of Adam is in at his birth. By birth we are sinful and bound the downward way. And unless Jesus comes with His love and mercy, to seek and to save that which by nature is lost, we should not be saved. Our hope is in Him, that He may come and sever us from the wild olive tree and engraft us into the true vine. This, certainly, means a positive change of relation; and it is also a positive change of nature.

How strange, that so many stubbornly contend that there is no need of a spiritual birth. They would have us believe that the only thing necessary, is our own acceptance of the pardon of our sins, claiming that we are already children of God.

Another class is spoken of in the figure of the dead branch. These are backsliders. They were really regenerated,—became true children of God; adopted into the family of heaven; but they did not continue steadfast in the faith; they fell from grace and turned away from God. In other words: these, through sin, have severed themselves from the Lord who purchased them. In the sight of men, they may not yet have been cut off the vine, but there is no life, nor spiritual light left

in them. What a large number of persons this class takes in! How many poor souls that are backslidden, and go to help make up these dried and dead branches of the Kingdom of our Lord.

One sad thing about this class is, that many of these very persons seem not even to have discovered that they are dead or withered up. Their names, usually, are continued on the church book, and they help fill the regular Boards and Committees of the general routine of church work, but their spiritual nature has no fervor,—it has no light from heaven. Thousands of such souls, without doubt, pass from such formal church activities, and die the death of a sinner, waking up in hell.

The third class is made up of those who are truly born of the Spirit,—they enjoy the presence of the Holy Spirit. They are alive from the dead; like a newly blossomed flower, are fresh and fragrant; they have had their strength renewed like the eagle's. Not only alive from the dead, and full of heavenly fragrance, but they bear fruit.

Remember,—these bear fruit. God never intended that men and women should live indolent and worthless lives. It is His purpose that we become very beautiful on account of the riches of His grace that He has to bestow upon His children. And this grace will manifest itself in a most marvelous manner.

The fourth class are those that bear *much* fruit. In these the Father is glorified. This kind of branch recommends itself; it will attract attention. People are sure to take notice of a branch that is really loaded with good fruit. Not only is there *much* fruit on these

branches, but it is of the *best quality*,—*it is free from the worm.*

I call your attention to the certain operation that was performed before this branch could bear *much* fruit. "He cleanseth it, that it may bear more fruit." This is definite, and very clear teaching on entire sanctification. The regenerate soul is already a branch, it bears *some* fruit, but in order that it may bear *much* fruit, there must be performed upon man's nature a certain operation of cleansing, *purifying his heart from inbred sin.*

It is often amusing to hear the various interpretations given this parable concerning the fruit of these branches. Some seem to think it has reference to our religious works, or the outward activities, such as faithfulness in attendance upon the means of grace; or that it has reference to works of charity and benevolence. As good, and even necessary, as such activities may be, but what a superficial interpretation! Let us listen to what God says in His Word regarding the matter: "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5:22, 23.) By this we see that it is not so much what we do, but the kind of a spirit that abides within, or the state of our inner moral life. These graces we receive at our regeneration, but they are not yet perfect, not altogether free from depravity. It takes the work of entire sanctification, cleansing the heart, after which we have *perfect* love, *perfect* joy, *perfect* peace, *perfect* meekness, and *perfect* faithfulness.

The divine work of *regeneration* is clearly taught in the figure of *grafting*.

The work of *entire sanctification* is taught in the figure of cleansing. It is a work of the Holy Spirit, through the efficacy of the Blood.

Having considered this parable as applied to Christian experience, I shall now take it up as applied to the Kingdom of God. A very important lesson is given us here by our Lord. This is, that all *true Christians* have the *same* God, and are *members of the same family*. If this be true, how dare there be, or how can there be, any antipathy or enmity between the various bodies of Christians? What shall we say then, regarding the cause of all strife and discord,—all this war and selfish animosity? How may God's children then really become harmoniously one? This is a very great question, but it is not without a satisfactory answer, thank God!

It is admitted, by many of the leaders of the branches of the Christian church, that the spiritual people of the church are to be found among nearly all of the many denominational bodies, but that this number is only a small minority of the nominal Christians. And that these are the people who more perfectly agree, and labor together in love, for the salvation of souls. They may differ on non-essentials, but they do not let their differences break the unity of the spirit. What I say regarding the laity of the various bodies of the church, may also be said of the ministry. Those who have genuine fellowship with God, and of extraordinary spiritual insight, may be found under many different names, when considered ecclesiastically. And these are more perfectly one in Christ Jesus; their earnest desire is to see souls delivered from sin and properly shepherded, in order that God may be glorified and

heaven be the richer. Their purpose is to keep close to God, and follow the scriptural plan of salvation, having no confidence in anything but divine grace as sufficient to transform the human soul. But on the other hand, there is a certain number of ministers, who make their church their god, or they have their affections upon matters of the world. Their own income, or rather, *what they feel the people owe them, is the biggest thing they are concerned about. Such men, with such low motives, can never be spiritual, neither can they lead others to the true vine!* These cannot see clearly the nature of the Holy Kingdom, neither can they understand what real Christian experience is. Here is one of the principal causes of the sad state of the church upon earth.

Now, such, indeed, are not branches of the true vine. They may once have been branches, but certainly cannot remain alive after having turned against the true work of God. Self-seeking, with more or less partiality mixed in with it, makes it very hard indeed for them to carry on their work without being constantly looked upon as hypocritical or false.

Let us now make a still closer application of this truth: Here is the great body of Catholicism: Roman and Greek, each insisting that they are the true vine with the heavenly branches. Then come our Episcopal brethren, declaring that none but those who are actually members of their church are of this holy kingdom. The Lutherans, the Baptists, the Methodists and many others appear upon the scene with prepared arguments, seeking to prove that they are the true vine, and, of course, have the true branches. One lays stress upon being the *original* body, the other, upon being in *Apost-*

*olic succession*, and so on, each having, what seems a strong argument that they are really right in the matter. And added to those, might be here and there a small body of souls who have broken from all others, and because having broken with the older bodies, lay claim to being the true vine.

The Holiness Movement, no doubt, has been raised up of God to counteract this trend toward idolatry. Church gods, ecclesiastical gods, or any other false gods, are an abhorrence to the Almighty, and persons who worship them are not of the true vine. The great danger of the Holiness Movement, however, is that it will permit men of its ranks to emphasize non-essentials, to the extent to cause some to get their eyes off the essentials, and thus bring in more or less division. As long as true repentance, and perfect consecration, be recognized as the two rails upon which our train is run, it will succeed. These are vital; an uncompromising insistence that souls get through to a clear and unmistakable experience in each of the two works of grace, should never be neglected. If this be insisted upon, the gates of hell shall never prevail against her. This, then, is the true vine with its branches, and it is of the Lord's own planting. Furthermore, he has let it out into the hands of husbandmen, and he will also require returns from this vine at its appointed time.

One thing is certain, the Lord will see to it that he will always have a true people; a people who are his by spiritual birth. And these he cleanses by the divine work of entire sanctification, in order that they may bring forth much fruit; and of such is the true kingdom. They have *perfect love* toward God, and they also have *perfect love* toward all men. They may dif-



fer on minor matters, but *they love each other with a sincere and holy affection that comes down from heaven.*

Much discussion has been aroused, and considerable written, as to how organic union of the churches may be brought about. There is but one method, and that is, by all people being born of God, and sanctified wholly. Of course, a difference of opinion may be raised here, and objectors may say, that even the more spiritual people are not able to agree. But, brethren, this does not change the verdict. Let the Word of God be true, even though all men shall be made out liars. We shall still hold, that all who are really branches of the true vine, will be of one spirit and love. And more especially is this true of those branches that have been cleansed.

It is often remarked that this division and disagreement comes on account of a lack of proper judgment. We admit that a great deal of it does come on account of this infirmity; but all *enmity, and wicked strife, and opposition, and war, comes from the unholy nature that yet remains in the spirit of man.* God says, "They do always err in heart." (Heb. 3:10.) If the heart has been made perfectly right by divine grace, there will be *perfect love, and perfect fellowship* between us all, whether we be Methodists, Lutherans, or of any other denomination; and especially is this true among those of the Holiness Movement. Of all professing followers of our Lord, the members of the Holiness Movement should be *perfect* in love and holy fellowship. *If they fail in this, they can never convince the world that they are of the true vine.* "By their fruits ye shall know them." (Matth. 7:16.)

It is often found, that there is a radical difference of opinion concerning methods of organization. There may be various forms or systems for the care or shepherding of the Lord's sheep; but there must continue to exist a *perfect love and fellowship* in spite of such differences. God may choose one man to bring in a certain system or plan, and if it stands the test of his Word, we dare not insist overmuch that he be counted schismatic. A perfect test by God's own Word, and real humility and perfect love on our part, will always make it possible to decide these matters well-pleasing to God.

For further help on this important parable let us turn to another parable, analogous to it. It is found in Matthew 21st chapter. It is the parable of the vineyard.

"There was a certain householder."

The God of heaven, the God of holiness, the God of the true vine, certainly is the householder referred to in this case.

"He planted a vineyard."

The Jews are referred to here.

He "let it out to husbandmen."

That is, he put his Holy Kingdom in charge of specially called, and specially anointed men to serve as ministers. This vineyard belonged to God. He was the proprietor, and he also had a perfect right to demand returns.

These returns, or fruit, stands for the fruit of holiness in Christian experience and life.

God sent servants to look after the interests of the vineyard. God sends true servants or messengers for the express purpose that his Holy Kingdom may be

brought back to a *perfect* and *holy state*; that is, to bring it back to the *true vine*. But how did Israel treat these messengers or servants of God? She rejected them, she cast them into prison, and sometimes even slew them. Jesus Christ, the Father's only Son, was finally sent. Him they stubbornly opposed, rejected, and crucified. He was the true heir and had a right to be about his Father's business, but they cried, "Crucify him!"

What a bloody picture! It is *more* than a picture. It is *true history*. God *did* send messengers to Israel from time to time, and these were rejected or slain; he *did* send his Son, but they received him not, crucifying him on calvary.

What was the cause of all this bitterness and hatred, this bitter war and opposition against God? *They were not of the true vine*, although adherents of the Jewish church.

Consider the murder of Stephen: he was stoned to death while he looked steadfastly into heaven and prayed for his murderers. These scribes and Pharisees were the leading men of the Jewish church, but in spite of their formal profession, and ecclesiastic standing, they gnashed their teeth upon the one who really did have the Spirit of Christ. By stoning to death this true man of God, they demonstrated that they were not of the true vine, but were in fact children of the devil.

Please take notice,—It was not owing to the fact that these scribes and Pharisees were of the Jewish church that accounted for this crime. No; it was because *they were not of the true vine, in a spiritual sense*. Their *spiritual eyes* had never been opened,

their *spiritual ears* never unstopped, and their *spiritual sensibilities* had never been restored to a state of holiness. How could they, then, know the life and experience of Stephen?

In conclusion, let us apply this to Methodism: however, it is perfectly applicable to all religious movements. The application will not reflect against any system or organization if it is of the quality that places it with those of the true vine.

In the Eighteenth century God planted a great vineyard. Its vines reached into all parts of the earth. He placed faithful servants in charge of this vineyard who were to serve as husbandmen of this work of the Lord. John and Charles Wesley were honored with this special call. And how well they looked after their charge!

For many years Methodism welcomed men of valor and those who were mighty to lead souls to repentance and true Bible Holiness. As long as her chief pastors stood for genuine transformation of soul in regeneration and entire sanctification, she prospered. Today the men who are full of the new theology, and warped with the poison of higher criticism, are preferred to those who are in real fact the true Methodists. The holiness pastors and evangelists are relegated to the rear. They are persecuted, opposed, slain or crucified without mercy.

What is the cause of this change? It is that Methodism has a large body of unregenerate members who do not know by experience what it is to be a branch of the true vine. *Such do always resist the Holy Spirit, and they do always persecute the true messengers of God. They are the greatest enemies of the true vineyard.*

Who dare contradict our assertion?

Shall we not, then, as ministers of God in Methodism, (those of us who are ministers of that body) take warning? God, in Methodism, indeed, has planted a great vineyard; he has let it out to husbandmen; and he will ask that we give an account of our stewardship. Again and again God has sent messengers to her, calling her back to the true standard of holiness. Should not the chief pastors, and all Methodism, in fact, walk softly and humbly before God? *Should we not rather repent in the dust, of all our past opposition and rebellion toward the holiness evangelists and their earnest efforts under God to call back our Israel?* History has certainly again and again repeated itself in the bitter opposition and war against the Holiness Movement.

The sad part of it all is, that none of these, who so bitterly oppose us and our work, can possibly be of the true vine. As all who opposed Christ, and cried to have him crucified, were of satan, and not of God, so, today, we fear, many are not of Israel, who may be posing as such before men.

The Northwestern Holiness Association seeks to do *all* possible in the salvation of souls from all sin in order that God may be honored and the world made better. We should like to see true spirituality have the right of way and control all systems and organizations. Genuine holiness of heart and life, for which we earnestly contend, makes us branches of the true vine. The fact, however, is, that so few professing Christians really are branches of this vine. If all were of the true vine, what a great outpouring of revival grace upon the kingdom we should see!

O Brother,—Is your name written in the Book of Life? Are you a living and fruitbearing branch? Do you bear much fruit? Had we not better examine ourselves to see whether we really are of the number that are counted branches of the true vine?

O God, thou who didst plant this holy vineyard,—thou who didst let it out to husbandmen,—to thee we cry! In the midst of this turmoil and confusion; in this hour of so great need, grant us thy Spirit to help us to discern properly; that we make no mistake and thereby should hinder that which is of the true vine; but, rather, that we may be a blessing to Thy great cause. Help thou us to search our hearts, that we may make sure of being a true branch,—a cleansed branch,—of this the true vine, Amen!



## THE WATER OF LIFE.

"The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Revelation 22:17.

"I will give unto him that is athirst of the fountain of the water of life freely." Revelation 21:6.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life." John 4:14.

"Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." John 7:37.

THE Scripture that I have chosen is definite and very clear on a live experience of salvation. Water is a symbol of the Spirit of God. Water is an element used to make clean; it also has life giving qualities. *Good* water, *clean* water, or *pure* water, symbolically, has much significance. The Holy Spirit is a *good* Spirit, a *clean* Spirit, and a *pure* Spirit. There are many unholy spirits, and vile spirits; these are of the devil,—they are not of God, and because of this, are unholy or unclean.

Great care needs to be exercised that we be not led astray by false spirits. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John 1:4). On this account it is import-

ant that we guard ourselves very carefully by a close adherence to the teaching of the Word of God, and that we study Christian experience very prayerfully. Else we should not be kept from these wicked and misleading spirits; neither could we remain true vessels for the indwelling of the Holy Spirit.

### 1. *The Broken Cistern.*

Let us now make a little study of Christian experience under this head. Jeremiah, in his second chapter, gives us a good picture of those who have the broken cistern experience. He says, "My people have committed two evils. They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." In the failure of a good religious experience, the fault is with us; it is not with the Lord.

These people had forsaken God. They had turned away from the true Fountain. We see by this, that one may really once have been spiritual, once may have drawn water out of the well of salvation, but that the connection has since been broken. The wire having since been cut by the enemy, the electric current flows no longer.

The prophet also gives us the general course of such as lose their true light of salvation. These, he tells us, make unto themselves cisterns. This is man-made, and at its best, cannot be very satisfactory. It is an attempt to bring in something of man's own getting up. It lacks the grace of God, or the heavenly dew. We have seen many take to the shovel and the pick, and set themselves to digging for themselves a

cistern. Usually, it is some one that has been offended, or has become *disgruntled* or *soured*.

The cistern is a good figure of a badly perverted person; which, according to God's purpose, should be the temple of the Holy Spirit. The mistake in any *human* or *man-made preparation*, is, that it is not for the *living water* of salvation. Water, standing in a cistern, soon becomes stagnant. If it rains often, a cistern may be kept fairly supplied, and the water not so bad. So it is with many people. While a good revival is on, and the rain of heaven falls, many have what seems a live religious experience; but it is only the reflex influence of others upon them. It reminds one of the people who have no stove at home, but seek to warm themselves at the expense of the fire of others.

In times of drought the cistern soon gives out. In the winter it often freezes and cracks its walls of cement and lets out what water it did have. Dead frogs and decayed lizzards lying at the bottom, and from it coming a deadly stench, spreading disease germs in its vicinity. How often we have observed persons whose salvation had all leaked out on account of the cracked and broken experience of their soul.

## 2. *The Well.*

Isaiah also has some good illustrations in the symbol of water. In the twelfth chapter, third verse, he says, "With joy shall ye draw water out of the *wells* of salvation." This, surely, has reference to a genuine, or living experience. This is no *human-effort*, or *man-made* kind. It is a live vein of water. Such is far better than that of the broken cistern kind. Such an

experience does furnish the person some real religious joy, but the other is only disgusting and often very humiliating. A good well has *living water*; it is fed by *living veins at the bottom*. It is not dependent upon periodical showers. A good well will stand a long season of drought.

This line of teaching furnishes us some excellent suggestions. But let us go a little further into the search after truth.

Although a well may have living water, fresh water, yet it requires a pump, or some means with which to bring it to the top of the ground. It costs something to buy a pump; and it also costs something to keep it in repairs. And unless it is properly protected it will often have rocks thrown into it, or be broken in some other manner. In cold weather it is in danger of freezing up, and in hot weather, of drying up.

A pump, when in bad order, will not raise water except it first be primed. If it is in very bad condition it may take a whole bucket of water to start it pumping. It is amusing to watch the priming of some pumps. The handle is held up, high, in the air; the water poured in as rapidly as possible without spilling it on the outside; then the handle is quickly grasped and played up and down as fast as is possible by the operator, and still the water fails to come. All perspiration, and breathless, and face red, but no water. There remains nothing else for you to do than go a mile or more to get priming water. What a perfect picture this is of so many of the Lord's people! What a lot of old dried-up and frozen-up people there are anyway. How hard it is in such a case to get them primed again.

And what patience it takes on the part of a pastor, or evangelist, to get them so they will once more pump water. But we heartily thank God, whenever we see here and there a person, who is endeavoring to prime his pump. How many old pumps there are that are altogether condemned and laid aside. They are not even left standing in the well. It is true, some there are that are not yet taken up, but you see their handle, straight up in the air, which is an evidence that they are dry.

It is worthy of notice that a well with pump out of repair has weeds growing up all around it. No one cares to come to it to get water; not even the cattle come there any longer. These wells of stagnant water, and worn out pumps preach fine sermons on Christian experience.

Now a well of *good water*, with a pump in it that is in *first class repair*, is not so bad. A pump of this kind brings water at the slightest touch of the handle. So it is with a good state of regeneration. It is a *real* well, having in it a *good* pump. However, as good as such an experience may be, it after all requires some effort to bring this grace to the surface. It does not spring forth spontaneously. But remember, the experience of regeneration needs no priming; it does not have the embarrassing experience, that the backslidden kind of pumps have. No water to carry for priming; no handle pointing up into the air, as a sign that water is needed.

### 3. *The Spring.*

In the 49th chapter and 10th verse, Isaiah has still a better experience to offer. This is an experience

that perfectly harmonizes with the experience of holiness. Of these, he says,—that “they shall not hunger nor thirst; neither shall the heat nor sun smite them.” What a great blessing, that there is really to be had an experience, so neither hunger, nor the heat of the sun, shall affect them! Well, well, that surely is good! Let us read on and see what more the prophet has to say about this great experience. “For he that hath mercy on them will lead them, even by the springs of water will he lead them.” O it’s a spring, is it? Why, it’s getting better all the time, isn’t it? It is *living* water, not stagnant or impure; it is *fresh* water. It always bubbles up, no priming or pumping to get our bucket full.

It is easily seen that such a spring cannot be stopped up; it has no pumps to freeze up; and no expense to keep it in repair.

In many parts of the country, a good spring of water greatly increases the value of the land where it is located. Especially is this true in very dry localities, or where good water is hardly ever found. And such springs are soon discovered by all within its radius. Men, women, and children gather there daily to slake their thirst and take buckets full home with them. Just so it is when some one really gets a living experience of salvation, especially one who finds the spring. People, hungry for spiritual light, will come to them from all quarters, seeking to have their hearts satisfied. This is of great value; more especially in communities where spirituality is very low. In case of serious trouble, or a visitation of death, these persons are sought out, and *their* prayers, and *their* words of comfort are greatly appreciated. The afflicted, as a rule, do not go to those



who have the *broken cistern*, or the *wheczy pump* experience. They know better. It is, after all, this living spring experience that equips one for all kinds of emergencies and true service.

#### 4. *Rivers of Water.*

Our Savior sought to impress the need of genuine spirituality upon his disciples. In John 7:37, it is recorded thus: "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." What a strong metaphor Jesus employs here. It seems almost as though extravagant language were used. But they are the words of Christ. Just think, to have such an abundance of spiritual life, likened unto a river; a river flowing out of our inner life. Surely, this is an experience worth having. With such an abundant supply of grace; continuing its flow without a break; during all hours of the day, and in all times of the year! Bless God, for such a wonderful stream of salvation!

It is beside such streams, that we find the trees, and the great forests,—the meadows, with all kinds of flowers,—and the best orchards of the lands.

#### 5. *The Woman at the Well.*

The woman that came to the well and listened to the words of Jesus learned a very valuable lesson about real spiritual life. No doubt, at first, the words of the Master were hard to be understood, and very mysterious. In her case, however, it was the same as it has always been, and that is, that it took her through a severe heart-searching. She soon found that *the Lord*

*knew all about her*, and that unless she would meet the conditions, she could not be a partaker of this divine nature. She became tremendously agitated with conviction, and exclaimed that she had found the Messiah. And God had, indeed, visited her.

To this woman it was as if an angel from heaven had suddenly come down, and was now conversing with her. The conversation was on the spiritual life. No doubt, she very deeply felt the presence of the Holy Spirit. It all was so new to her. Just so, there are thousands of poor souls, who have never heard real salvation teaching or preaching; and to such it is as mysterious and wonderful as was the teaching of Jesus to this poor sin-burdened woman at Jacob's well.

#### 6. *Deliverance from Sin.*

Let us turn to the 36th chapter of Ezekiel and examine the 24th, 25th, 26th, and 27th verses. Complete deliverance from sin, and filling the soul with the Holy Spirit is here taught by the prophet. It is given in the form of promises from God to his children. Water, is a symbol of the Spirit, which we need to keep in mind in order that we may understand what is meant. It is a wonderful promise. God, in his great mercy, promises to undertake our salvation by sprinkling clean water upon us. From all our *idolatry*, he says, he will cleanse us. From all our *filthiness*, he promises to purify us.

We must keep in mind, however, that we cannot receive this experience of the *spring*, or *river* of living water, except we submit fully to certain divine operations. In the 26th verse, Ezekiel tells us that God promises to give us a *new heart*, and put within us a *new spirit*. That is, he promises to give us a definite

experience of *regeneration*. A *new heart* and a *new spirit* is the *first great blessing in the work of salvation*. After that, we may successfully go on to perfection, and intelligently understand our further need. While living in a clear light of regeneration we shall soon get to where we see what inbred sin, or the carnal mind, really is. And our cry for deliverance will soon go up to the throne of heaven.

Ezekiel describes this second operation as the taking away of the stony heart out of the heart of flesh; and the receiving of a heart of flesh. It is a very strong and clear way of informing us that it is a work of *eradication*. And when this *stone* has been removed, all *filthiness*, all *uncleanness*, and every form of *idolatry* shall have been taken out. Remember,—it is not until this thorough work of *eradication* has been performed, that the spring of water, or the artesian well can be put into the soul.

### 7. *Seeking Holiness Illustrated.*

The seeking for perfect deliverance from sin, and the indwelling of the Holy Spirit, is well illustrated by the drilling for an artesian well. First, you must want it: Second, the cost must be considered: Third, you must sign a contract.

You cannot get a real living and perfect religious experience unless you really want it. You must desire it with all your heart. God does not bestow his grace upon men and women who care not what they are, or what their end will be. The riches of heaven are wisely administered. Unless the desire on our part is sufficient, or unless we desire the great salvation above *all* else, we cannot have it. At first thought, this may

seem but a small thing, but here is where our success or failure hinges, as far as the human side is concerned. For one who really desires a thing above everything else, will make everything bend to this interest.

Then comes the cost. Have I enough to buy it. Salvation can not be purchased with money or property, and yet, it takes *all we have*, or ever will have, in order that we may obtain this great grace. In one sense, it is a great cost. The well machinery costs much money, and the drilling will be through hard rocks, and very deep at that; it costs something to keep the drills going until the water is struck.

The first fifty, or sixty feet, are easy. But the deeper the well, the harder the drilling. Now and then a rock is struck, which it takes dynamite, and special tools to remove. Often the drill is broken, necessitating a trip to the shops. All these accidents, or breakdowns, delay the well. Here and there a stratum of granite is struck, defying the hardest and best tempered drills. It is at such points that we are really tested whether we are going through. Many give up and order the well drillers off the place. On account of this it is necessary that we sign a contract before we order the derricks set up. This contract will hold us to our part of the bargain, or our name would go down on the commercial record as dishonest.

There are many things that we do not understand about the drilling of artesian wells, but, having decided to go through, we are willing to do as directed by experienced men. Sometimes streams or veins are struck, and we may think it would have been as well to have stopped and made a well of it, but the well driller says, "No." He knows that it would not be an artesian

stream. The horse keeps up his steady pull around the sweep, and the drills keep up the monotonous "thumping." "Get up, Bill!" has become a tune to you as familiar as "Yankee Doodle." But while this steady and determined drilling is going on, all at once, the drill plunges through, and down, as though the bottom had given way. And so it has, for it has really plunged into the great waters underneath. In another moment, the drill, with its machinery, is forced up, and out, and up into the air shoots a clear and strong stream of water. Excitement is high. The men jump here and there, hardly knowing what to do first, for they had been drilling so long, they were not prepared for the sudden surprise.

What a change there has now come. The poor old horse is unhitched and taken to the pasture; the machinery taken down and piled up, and the well piped and fitted with valves for controlling the stream. No windmill needs to be erected; no pump to be put in; not even a bucket. The contract has been fulfilled, the water has been found, and the owner is very happy. His land has nearly doubled in value the last thirty minutes. All the neighborhood is wrought up over the artesian well this man now has on his farm. Many had declared that it was presumptuous, that it was altogether outside of the artesian basin, and that the man would never be able to pay the contractors, etc., etc., but now that the water has really been brought to the top of the ground, all mouths are stopped, while the owner enjoys his new investment.

Our Heavenly Father,—At this point we need a great amount of divine help. Our heart beats with high expectations for the people. We know how few

there are who really have in them this well of living water, and how difficult it is to persuade them to sign the contract for the well drillers to begin their work for an artesian well. Lord, wilt thou not awaken souls to a sense of their need? Let them get a glimpse of their broken cisterns,—their worn-out pumps. In these days of drought, wilt thou not help us to find the genuine experience of full salvation? and to thee shall be given all honor and glory forever, Amen!



## JOHN THE BAPTIST AND HIS MESSAGE.

**J**OHN the Baptist was one of the greatest reformers the church of God has ever had. He lived in a very dark period. The need for a true prophet was very great. It surely required one who was nothing less than absolutely and fully devoted to God. The forerunner of our Lord was such a man. He was a man clothed with divine authority, and one who saw clearly the situation of the kingdom of God. One thing is very noticeable, viz., that God's true messengers always had a clear conception of the plan of salvation. To such men, divine truth, and doctrine, is more than abstract principles.

Vital truth, and essential doctrines, have again and again been covered up by unspiritual and worldly men, but God would call out some one like John the Baptist for the express purpose of uncovering these hidden principles.

We often hear it stated that John the Baptist was a preacher of repentance. This is true; but he was more. No man ever preached the whole truth better than he. It would be hard to find many who preached the whole line of doctrines necessary to salvation so well as he preached them. He was by no means a small man. Divinely called; and divinely equipped. One who understood the doctrine of sin in its twofold-

nature; one who saw the necessity of genuine repentance, a supernatural work of regeneration, a Scriptural consecration, and a divine work of perfect sanctification. Such was John the Baptist.

Real holiness had pretty well died out at this period. Jerusalem, the city once so honored and blessed of God, still had the holy temple, but it was such only in name. Many of her priests had fallen with the vast majority of the laity, and were at this time far from seeing and understanding the deep things of the Lord. Annas and Caiaphas often remind us of some of our present day popular and worldly clergy of our cities. They are in authority, or supposed to be in charge in these great structures or cathedrals, which in many a case are more a seat of idolatry than a place for the worship of Almighty God.

I am well aware that some would take me to task for making these charges, and will accuse me of not having a proper spirit toward the church. But let all such remember, that I am not speaking against anything that is pure, or good, or holy, or genuine! It is a protest against the false, and all such as seek to pass for the genuine, when they are far from it.

John the Baptist was not called by the high priests to hold a series of religious meetings in the temple. He was called to take the wide field, or rather, the wilderness. In more than one sense that country was at that time a great wilderness. The promise in emoluments was but meagre, but he was given a place where he could perform his work with perfect freedom and liberty. In that true sense, the world was his parish. And his message reached a great variety of classes.

The meetings of this man remind one of the modern

holiness camp meeting. It must have been a wonderful sight. The crowds, the tremendous conviction, and earnest inquiry after the way of salvation, all, is very significant of what a true evangelistic meeting should be. The extreme differences of opinion, and wild anathemas pronounced upon the man and his methods, must have made it very interesting to the forerunner of Christ.

It is of considerable interest to inquire into the parentage of this evangelist: A man's parents need not, necessarily, keep him out of the kingdom of grace, but a godly father and a godly mother are of greater value than silver and gold. We find that it is a very rare thing to see a child continue away from God, and in sin, if that child has been fortunate enough to have parents who early in life yielded themselves wholly to God. Especially, if entire sanctification was really found, and they kept themselves in the true light of the Holy Spirit. We believe there is nothing, on the human side of redemption, that so much influences a life, as a man's parents. So it matters very much indeed whether they are walking in the true path of righteousness or leading their children the way of eternal death.

John's father and mother were living witnesses to this great salvation that saves from all sin. Let us turn to Luke 1:41-67. "His father Zacharias was filled with the Holy Spirit." "Elizabeth was filled with the Holy Spirit." And any one who is at all familiar with the teaching of the doctrine of entire sanctification, knows, that this is recognized as referring to that experience. Wherever the Scriptures refer to one being filled with the Holy Spirit, it always implies entire sanctification, or the eradication of inbred sin. There are special

anointings, which are separate and distinct from this, but the being filled with the Holy Spirit, must first have the heart emptied from all contrary influences or carnality.

Zacharias was a preacher of holiness. And his sermons are as true as a carpenter's straight edge. Let me give you some of the important points as recorded in Luke, the first chapter: "The oath which he sware unto Abraham our father." This refers to the covenant of which circumcision was the sign. It refers to holiness, see Romans 2:29,—“Circumcision is that of the heart.” Read on, and see what Zacharias says it will do for us! “To grant unto us that we being delivered out of the hand of our enemies should serve him without fear in holiness and righteousness before him all our days.” That is certainly clear and definite. He was no “dumb dog that could not bark.”

But the best of all is that John had the experience himself. It is given in the form of prophecy. “He shall be filled with the Holy Spirit, even from his mother's womb.” (Luke 1.15.) He, then, got the blessing rather early. You say this was a special miracle. So it was! Is it not always by special miracle? We are more dependent upon what the Lord is willing and ready to do for us than that which is on our part. In this case the Lord cut his work short. He saw that here was one who would stand true, and would really serve him all through life. Whenever the Lord finds such an one, he can with perfect consistency sanctify him wholly. Upon this man the grace of holiness, certainly, was not bestowed in vain.

John must have been a great preacher, and his sermons must have had wonderful swaying power over

those who had any interest whatever in their soul's salvation. Such a message, with conditions as they were at that time, and the proclamation fresh from heaven, could not but awaken the people and set them to serious thinking. It was no man-made production, filled with clippings from some comic almanac or made up of trashy frivolities. "The Word of God came unto John in the wilderness." (Luke 3:2.) This is the secret of good preaching, and this is the kind that will always be in demand, neither will it fall to the ground without fruit. O that we might have a good number of John the Baptists! A thorough course in Homiletics need not injure a man, in fact it ought to help the true preacher, but the real necessity in it all, is, the getting of messages straight down from heaven. The making of sermons, the gathering together of even the best thoughts of other men, all, is in vain, unless God waters it, and blesses it, with his grace. I would in no wise encourage carelessness in study, far from it,—but that is not the first great need. The first and greatest of all, is, having our sky clear between us and heaven.

Another good point to prove that John had the experience of holiness is, that he remained unmoved when people spoke well of him. Isaiah, the prophet, had prophesied some astonishing things concerning him,—that is, he had given quite an elaborate outline of his character, and had mentioned some of the main points of his preaching. This was more than six hundred years before the evangelist had appeared upon the scene. With many of us, it is hard to find sufficient material to write up a page of foolscap even while we are in our very best period of life. But of this man, a prophet, called of God, wrote, and wrote wonderful

things. With some preachers, an article in a religious paper puffs them up, and they are carried away with worldly pride. In all this we do not find anywhere that it carried John away with pride or that it in any way affected him. These are some excellent qualities to be taken notice of. Not to be affected by the praise of men, not to be hurt by the actual successes attained, to have our eyes shut to everything, both successes and failures, takes a wholly sanctified heart.

Let us take up some of his trumpet blasts and consider them prayerfully. "Make ye ready the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth." (Luke 3:4, 5.) The Lord was about to come as the mighty Savior. Jerusalem, or the church, was now called upon to get ready to receive him; Palestine was to swing open her doors; and the whole world was to make ready for the coming of the King of kings and the Lord of Lords. He had often revealed himself in type, or in the form of an angel, to his messengers or to his people, but now he was about to appear in the form of human flesh,—the Incarnate and the Immaculate Son of the Most High God. No wonder John lifted up his voice so mightily, and plead so earnestly for the people to get ready. How the exhortations of this preacher must have echoed and re-echoed up and down the Jordan! *John the Baptist believed in the divinity and diety of the Lord Jesus Christ.*

What a perfect line of teaching we have in this historical narrative of the preaching and work of John the Baptist. How well this applies to doctrinal teach-

ing on Christian experience. The great message to the world, to the church, to the ministry, and in fact to all mankind, that they prepare for the coming of the Lord Jesus Christ, who seeks to save us from all sin and take us home to heaven. No doubt, thousands in that day, said, "It is not possible!" "How can God come down from heaven and manifest himself to mortal man!" Of course it was beyond the blind-hearted nature of man. But Jesus *did* come. He *did* appear among men, there in Palestine.

The coming of this same Christ, into the human soul, subsequent to our regeneration, and there to make his abode forever, is as hard to understand by the sin-perversed soul as the coming of Christ in John's day to the banks of the Jordan. But as he came then, so he comes now, to all who believe him, and really welcome him. It is very remarkable, and very wonderful, but, thank God, it is true.

The very sad part of it all, however, is, that Jerusalem did not receive him; Palestine did not welcome the Son of God; the world listened not to the message of John. But in spite of this apparent failure, Jesus *did* come, and did inaugurate his great plan of the kingdom upon earth. There are many who hear him not, and reject him, because they will not yield their all to be made pure. Many a pulpiteer fails to see the truth as it is in Jesus on account of this unwillingness to open up the heart and welcome this heavenly guest as the sanctifier of human souls. But in spite of all this hardness of heart and unbelief all around us, Jesus comes to the humble, and to the obedient, and erects his throne in the hearts of such.

Any one believing himself to be called of the Lord



as a minister of the gospel will do well to study the experience and methods of this evangelist. Any earnest seeker after truth, if he will but sit down at the feet of this man, and in the name of the Lord desire help, will be sure to rise up a better man. John is one of the preachers whom it is perfectly safe to follow.

The evangelist saw things in the proper light when he cried out, "Make ready the way of the Lord!" We have the divine side, and we have also the human side to redemption. God never fails doing his part, but man must as certainly do his. The low places of sin must all be filled, the high and the self-exalted must all be cut down. The rough places in our moral or religious nature must be made smooth, and all the stones and stumbling blocks taken out of our Christian experience. The crooks, the turns, the rocks, and the rough places, all refer to carnality and its fruit. All must be taken away, root and branch, before the Lord will come in and take complete possession of his temple.

There was no superficial work allowed in John's meeting. Seekers had to bring fruit worthy of repentance. No popular simply joining something passed the close scrutiny of the revivalist. It had to be a deep and thorough repentance. No preference was shown any one; neither sought he to get men and women of high social standing. To those who supposed themselves better than the common sinner, he cried out, "O ye offspring of vipers, who warned you to flee from the wrath to come?" "Begin not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." (Luke 3:7, 8.) Dead formalism, and a dry profession, got the ax when John opened his

meeting. Everything not genuine, and all the pretentious and hypocritical was cut down and cast out. It put everybody on the same level,—rich and poor, high and low, learned and unlearned, dead formalists and idolaters. Even Herod got his share of rebuke, and found that there was one preacher who was fearless and dared to declare the whole truth, even though it cost the prophet his liberty and finally took off his head.

Plain terms were used so all might understand the message. They were told that the *ax* was now laid at the *root* of the tree; and that every tree that brought not forth good fruit should be cut down and cast into the fire. The *ax* is a symbol of God's sanctifying power through his Word. This, when indicted by the presence of the Holy Spirit, always serves as an ax to cut down, and destroy, the things that are carnal. John neglected not to preach the *destructive* phase of the gospel. This is not always quite so popular, and many times people oppose it, but in order to have the *constructive* element of salvation, one must first have the ax applied to the carnal heart. Trees are a good figure of actual transgressions, or sins committed; but as trees have roots, so actual sins have their roots in the inborn depravity of the human heart. So when John told his people that the ax had now been laid at the root of the tree, he meant that holiness of heart should now be the main subject of the holy gospel.

Another very striking figure used was *fire*. *Fire* is also a symbol of the Holy Spirit. So when he said, "He shall baptize you with the Holy Spirit and fire," the grace of entire sanctification was referred to. Fire is an element of destruction, and the Holy Spirit, when

received subsequent to regeneration, destroys all remaining depravity and saves us from all the sin-tendency.

In another place we read of the *fan*. This was referred to as being in God's hand, with which he separates the chaff from the wheat. The *fan* represents the perfect will of God; the *wind*, directed by the fan, refers to the Holy Spirit; the *wheat* has reference to the pure and holy grace implanted in the human heart. The *chaff* is a good type of carnality, which is at enmity with God, and it needs to be subjected to the fire of eradication.

No wonder John had a great time. In spite of his common attire,—in spite of an unfavorable environment, there resulted from his faithful ministry a great work of holiness. He was capable, creating an environment to suit the occasion. His ministry was in every sense a great success.

Now let us consider some of the marks of God's approval of John's ministry. First,—*Jesus came to his meeting*. Whenever the Lord comes to our meetings, and endorses what we say and do, we may rest assured that we are in divine order. This, then, may be properly called a holiness meeting. For Jesus never attends any other kind. Such evangelists may consistently be called holiness evangelists.

You will observe that John *knew* Jesus just the moment he came walking down the bank to the river where John was baptizing the converts. The people's attention was immediately called to "the Lamb of God that taketh away the sin of the world!" (John 1:29.) He felt himself unworthy of even the smallest place of honor, and confessed so to his people. If I had time I

should be pleased to dwell upon the two points, *John knowing the Lord when Jesus came*, and *his spirit of true humility* upon that occasion. These are two important points, and raise the evangelist up to a very high place of honor.

Second,—The Holy Spirit was poured out upon this occasion. He was manifested in the form of a *white dove*. *White* and *dove*, both are terms that symbolically teach holiness. The *theory* of holiness may be preached to a *nicety*, and presented without an error in points of doctrine, but unless the white dove appears from heaven there will be no fruit, and the seed will fall to the ground. O what sermons, what sermons, (Dare we call them sermons?) that fall to the ground like the shelled wheat of an over-ripe field!

Third,—God the Father leaned over the borders of heaven and spoke. It was a testimony to give honor and glory to his Son Jesus Christ. “Thou art my beloved Son; in thee I am well pleased!” (Luke 3:22.)

You will always observe, wherever the genuine work of holiness is held up before the people, Jesus Christ is exalted and glorified; *self* sinks entirely out of sight. No glory is given to any man or being, but the one who suffered on the cruel cross for our redemption.

John had cried mightily for the people to get ready for the coming Savior; he had called attention to him as “the Lamb of God that taketh away the sin of the world.” And Jesus had really come. The Holy Spirit had been sent down from heaven. God the Father had joined the chorus with a shout from the skies. (It is pathetic, and also amusing, that *some thought it thundered* upon this occasion. This is as near as

some people get to distinguish real spiritual manifestations.)

After summing up all these marks of approval, we are constrained to say, that it was a true holiness meeting. O that men might see the depth, and height, and length, and breadth, of this wonderful gospel of holiness. That the eyes of men might be opened to discern this great truth. To see that he came to make us perfect, and fit us for an eternal abode among the glorified in heaven; and to save us from an eternal and never ending fire. O for the Lord to *call*, and *prepare*, and *send out*, a great number of *true holiness evangelists*, such as was this true prophet, and fore-runner of our Lord. Shall we not all say, Amen!

O Lord, in the consideration of this great theme we have been carried up into the skies. We have hardly remembered that we are yet here among unredeemed men upon earth. How we thank thee that thou didst have so faithful a witness and messenger in that day of thy coming to the bank of the Jordan. How we thank thee that he so well, and so fearlessly, proclaimed to the world, to the holy land, and to the church, their great need of preparing for thy coming. Lord, wilt thou not move our hearts, in this day of dearth and death! Move upon *us*, and *call*, and *equip*, and send out a great host of men like was thy servant John the Baptist, Amen!

## THE SUPERNATURAL RELIGION.

"I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Romans 1:16.

NOTHING less than supernatural power can be sufficient to deliver man from sin. The Christian religion is far above, and ahead, of all other religions, because it has an Almighty God; it has supernatural power at its head. With the supernatural left out the Christian religion takes its place with all other religions of the world, and would then become as ineffective as they.

The claim of a supernatural work of salvation, wrought in man, by the God of our religion, is what gives it its place of superiority over all heathen religions.

One of the confusing features of the Christian religion, however, is, that it is so badly cut up into sects and contending bodies. We have the two bodies of Catholicism; the Roman and the Greek. Next comes the Lutheran, with its many branches; the Episcopalian, or English church; then the many others, until we count over one hundred and fifty, all of which lay claim to being the true religion and say they have the supernatural God for their head.

The Protestant Reformation was a protest against

salvation by works, and restored to the church the true doctrine of salvation by faith. In other words, Protestantism led the sincere people of God back to the supernatural Head.

We have in this day a large number of Protestant churches. And these are classified as Evangelical and Unevangelical. All Protestant churches do not stand for, neither do they teach, a supernatural and divine change in man, in the process of salvation. Such organizations are, to say the most, but a kind of 'ethical culture' society, with not even a true foundation for their system of ethics. The mind, or intellect, and in some cases the body, is all that is given attention.

Webster defines salvation as follows:

"1. Saving or delivering from destruction. 2. The redemption of man from the bondage of sin and liability of eternal death; and the conferring on him of everlasting happiness."

It is very evident, then, that it takes something more than ordinary power to bring salvation to men. It takes, in the words of our text, "the power of God."

Man, in his unsaved state, is like one in bondage to slavery. He is not even owner of his own body or soul. Some one other than himself, has a title to his being. God, according to the Scriptures, created man, and because of this, has a title to our being; but satan succeeded to rob God of this part of his work of creation. Man listened to satan, yielded to the tempter, and thus has fallen into this state of slavery to the devil. This is why a sinner cannot be considered a child of God. He is a child of the devil. Satan owns him, influences him, overpowers him from time to time,



and in the end, unless divine help comes, leads him off into an eternal prison.

Thousands of times we may have vowed to do better, and may have turned from certain forms of sin, only soon to forget our good resolutions, and find ourselves deeper in the mire than ever before.

Very effective illustrations may be found in human slavery, where it existed in generations of the past, and even still in the more uncivilized lands. Human bodies were sold, or bartered for merchandise, and were often carried into foreign countries by the slave traders. The captured human being had no power, no influence, whatsoever, but had to abide by the determinate purposes of his captors. Without money,—no friends,—and was of all men most miserable and helpless. Weeping, begging, or even the best of promises would not avail. And this was not all; some of the most unheard-of crimes were committed against these helpless and captured bodies of men and women by those who had the power over them. Another very sad part of this slavery, was, that there was no hope of deliverance. Hard labor, under the lash of a wicked and heartless task master; one who knew no mercy, neither had any feeling. Sickness, and pain, and grief, and whatever sensibility the conscience might have left, all to be suffered and born without a kind word or a sympathetic touch of a Christian hand to administer relief. No one anywhere, who seemed to care, or seemed to do anything to bring relief to this human slave. Worse than a dog, or an animal of burden.

It takes something more than ordinary to deliver such unfortunate human beings. For example: think of the thousands of slaves in the bondage of slavery

only a few years ago in our own land. Think of the thousands of lives that were sacrificed in battle to set these men of the African climate free. The slave was the property, and lawful chattel, of the man that had bought him. He had been hunted, captured, led to the slave ship, and sold on the block to the highest bidder for a few pieces of money. His life, all his talents, all his future prospects, sold to the one who now stood over him with the cruel lash. This dark blot of African slavery is one of the wretched stains that can never be atoned for by our country as long as the world stands. But all this, is only a faint illustration of the slavery of the whole human race to the devil, which was caused by sin. We are often stirred until we can hardly control our emotions, when reading of the great affection of the colored man for Abraham Lincoln on account of the articles of Emancipation. When these men, and women, began to realize their freedom, how they sought to express their feelings, in an expression of gratitude and thankfulness to all who had contributed to their liberty! But how unworthy of comparison is all this, to the great Emancipation of the human souls of men, by the sacrifice of the body of our Lord Jesus Christ upon the battle field on Mount Calvary.

For the emancipation of so great a slavery it took some one who was not a slave himself,—some one who had influence in heaven. Besides, one who sufficiently loved us and cared for us. Furthermore, it took some one that was really ready, and willing, to go through so great a sacrifice, that we might be set free. His own life, he counted not dear to himself, and withheld it not, in so great a time of need. Yes, such a one,

indeed, was our Lord Jesus Christ, who left heaven and came that we might have the shackles of slavery broken forever. How dare we, then, or how can we think, of doing less than seek to express our love and gratitude to him forever and ever in Christian song and prayer, for this wonderful deliverance by the Lord of supernatural power.

Let us now look at man's condition from another viewpoint. Man in sin is as one found guilty of a great crime. He is cast into prison. He is behind prison bars with no possible way of escape. The key is in the possession of the prison keeper, who is in no wise inclined to set him free. What shall he do? What can he do? He cannot break the lock; he cannot tear down the walls; he is helpless and can do nothing but pine away his life in this dark dungeon, into which he has been unfortunately cast. No money with which to buy his freedom; no friends who seem to care enough even to visit him. So man has been imprisoned by sin.

No man can be found on earth, or in heaven, who can unlock this prison door. There is but one: Jesus Christ, the Son of God, he has the key with which to open the prison door. (See Revelation 1:18.)

Thank God, for the supernatural religion, the religion that has a supernatural God; one who can unlock prison doors and set the prisoner free! Not only one or two slaves set free, but the whole world may find their freedom, if they but make their application on Scriptural grounds.

Sin has placed man where he is under charges before the High Court of heaven. And these charges are sustained by good evidence. It would be useless

for us to make any attempt to prove our innocence. The Scriptures say, "All have sinned," and we dare not deny it. A denial, or any attempt at self-justification, would only make our case more hopeless, and would place ourselves beyond the reach of clemency. The charges having been sustained, conviction accomplished, and sentence delivered by the Judge, there remains but one course for us now to pursue, and that is, to put in a plea for mercy. This will be heard and given consideration. To confess that we are really sinners, and acknowledge our wickedness, is always pleasing to the Court of heaven. The soul that smites upon his breast and cries out, "Lord be merciful to me a sinner," shall soon find that there is a God in heaven who has supernatural power to forgive sins.

Let us now take a few Scripture illustrations. Daniel was a holy man and worshipped the Christian's God, or the God of the supernatural religion. The nation that had taken him captive was a nation that had worshiped a heathen god and did not know the supernatural God. All this was against Daniel and very much hindered him in his own religious faithfulness. The king of Babylon was the only one counted worthy of worship or reverence. No one was to ask a petition of any other man or being; the breaking of this law was punishable by capital punishment. It was counted treason to the king for any one to pretend to receive an answer from heaven. This is why Daniel was threatened, and finally cast into the den of lions. But instead of this being against Daniel, and against the supernatural religion of our Lord, it worked to the great good of both.

It is true, Daniel was led to the den, and was cast

in. But the lions were as quiet as kittens. The man who had been sentenced to this cruel method of capital punishment found that the God of heaven was there also, and was fully able to deliver him from the mouths of the lions. This convinced even the king that Daniel was a worshipper of the God of supernatural power. However, Darius had spent the night tossing on his bed with a troubled conscience. But Daniel, no doubt, had had a good night's rest. He had stood alone, in this heathen land, and was also able to stand alone with the lions for his companions. He had had no one but God to help him or encourage him. This demonstrates what the supernatural power of the Christian religion can do for a man. History has again and again repeated itself in this.

The evangelical portion of the church has always demonstrated to the world, that this God, whom we worship, is able to deliver us from the lions. Whereas the worshippers in formal and unevangelical bodies have no God, nor man, neither power, to deliver them from the enemy. Their very system, or even their Christian profession, becomes a curse to them, because of its glaring inconsistency.

Take another Old Testament illustration, the three Hebrew children. They were in the minority,—only three. The nation that had captured them, and enslaved them, was against them. Idolatry was at high tide in those parts. Everybody seemed to favor the heathen idolatry and bowed down before the idols. These three faithful children of the supernatural God, were threatened with death in a fiery furnace. And their threats were fulfilled. The furnace had been heated seven times hotter than common. They must

have been aware that it would take a hotter fire, than they ordinarily had, to burn up the followers of the supernatural God. It takes more than fire, however, to destroy true Christian faithfulness and zeal.

The time arrived and they were thrust into the roaring flames. The wicked hearted persecutors watching them, expected, no doubt, to see these bodies scorched into a crisp in a few minutes. But to their great surprise, they saw them walking around in the furnace, and the Son of man there with them.

What conviction, and fear, there must have come to the hearts of these persecutors, when they found their utter failure in the affair. They evidently had not taken into consideration the fact that these three Hebrews had for their God the supernatural God of heaven. Such a God was well able, and ready, to come to the rescue of his children in such times of trial. He came to them, and protected them, with divine and supernatural power, so that not even a hair of their head was singed. This is the God who is worthy of all honor, and one who may properly be worshiped as God.

It is very comforting, and helpful, when persecuted and opposed, to apply these Bible incidents to our experiences. Many of them would apply well to the experiences of many of our little bands of the Holiness Movement. Small in number, very often, and persecuted and opposed, and cast into the fires of wicked opposition; yet, these, when they are but genuine, cannot be destroyed, but come forth from these furnaces with shining faces and glowing hearts. It takes more than physical fires, more than anything man may do, to destroy a supernatural work of grace in the human



soul. Though hot as the hottest, or of the most vicious, the Lord never fails to be at hand to deliver his faithful children. He goes with us, and sees that the flames shall not hurt us, nor the lions devour us.

Daniel's experience is worthy of careful study, which reveals wonderful strength and true qualities of a great man. Despised, persecuted, abused, and misunderstood; shut up, and shut in, and an attempt made to put him entirely out of the way. All this, however, only lasted for the night. The morning dawned, and then even the king was compelled to confess that the wrong man had been cast into the den, and that they had all failed to see, that this Daniel had the supernatural God for his God.

Jesus Christ proved to his disciples that he was very God, and that he had power over all man's enemies. He healed the sick, restored the blind, and made the lame to walk, and raised the dead. Disease and death are great enemies of man, and unless we can find a God who has full control over them, there is not much ground for our hope in other matters.

The case of Lazarus is worthy of study. Stricken with a fatal disease, to which he succumbed and was buried. Great grief had come to the home of Mary and Martha. The two sisters were almost prostrate with grief over the death of their brother. They had sent for Jesus, hoping that he might restore the brother to perfect health, but the Lord had not come. Four days after the burial he arrives. They take him to the tomb where they had laid him. Upon seeing the grave, and hearing the pathetic moans of the stricken sisters, he broke down with grief himself. He was indeed touched with deep feeling of compassion for



those who were suffering so in heart over the sorrow that had visited them. An earnest prayer ascends to the Father's throne, and the next moment he cries out, "Lazarus come forth!" And the man who had been dead and buried four days, arose from the tomb. Who, but the God of supernatural power, can raise the dead? This is one place where all other religions and gods fail. Thank God, we have the true and the Living God for our Head.

Upon another occasion Jesus stopped the funeral train and touched the casket and a poor sorrowing mother received her son alive again. Think of the joy of the weeping mother, a mother that was following the dead body of an only son to his grave. Suddenly to see some one step up to the corpse and bid the son arise, and see her son stand upon his feet and clothed in his right mind. The world may have gods many, and religions many, but it takes the Christian's God to restore to mothers their dead sons and daughters. The god of the infidel, and the god of the skeptic, can not raise the dead. Right here let me remind you, dear friends, that this same supernatural God that raises the dead bodies of men is needed to raise the dead souls of sinners. No other god can raise men and women into a spiritual experience of salvation from sin. *This is our point of contention. To such a God we lay claim. Him we confess; him we seek to serve and faithfully follow all the days of our lives. He is the God of the evangelical part of the Christian church. He is the God of the Holiness Movement. And of him we are not ashamed!*

Jesus Christ, the Son of God, is the central figure, the foundation and head of the Christian religion.

Whenever we fail to give to him this honor, or fail to recognize him as worthy of such, our system, or ecclesiastical building will be no more than any other lifeless or common heathen organization. Nay, more; it will not be worthy of any recognition, and ought, by rights, not to be called a Christian system.

Scores of heathen systems, we have, and various sects of Christian people; but how few who really have the Savior of supernatural power for their head. It matters but little what our plan of organization may be, how well it may be patterned after the Word of God, and how thoroughly on sane principles it may be carried on. All this is of no avail, unless we first find the Lord Jesus Christ in the pardon of our sins, and in the perfect sanctification of our heart; all our profession, and all our attempt at worship can never reach a point of perfect satisfaction or consolation to us, neither to the God whom we profess to worship.

O Lord, thou knowest the vain attempt on the part of man to pass off the false gods for the true God, and the false systems of religion for the true religion. May thy revival grace come upon us; and lead thou us in a great campaign to spread thy great salvation; so all the world may find thee, and come to know thee, to the good of their salvation and eternal happiness, Amen!

## THE DISEASE OF THE SOUL.

"The whole head is sick, and the whole heart faint." Isaiah 1:5.

SIN is the fatal disease of the soul. Unless supernatural help comes to us, not one can escape eternal death. Even the various forms of the diseases of the body and mind are the result of the inherent perversion of the soul.

The text has direct reference to Israel, but the spiritual and deeper teaching is that all men since the days of Adam are sick in soul even from the head to the foot. In our natural state we have no strength to be spiritual, or power to obey the laws of God. It is true, training and also the assisting grace through the tender mercy of God, make it possible to be better than we would otherwise be. Left alone, as we are born, we should never be able to find God or make heaven our home.

This, then, is certainly a very serious form of malady of the soul, and ought to be given immediate attention. It is because of this perverted nature of the heart of man that one goes the way of sin ten times easier than the way of righteousness.

Very sad it is indeed, that there are so many who are seeking to prove that this state of soul is only imaginary, and that it is of each one's individual making.

They hope to do men good by inspiring them to self-culture and an awakening of their better self; or, rather, the bringing out of the good qualities hidden away under the rubbish, hoping thereby to cure the malady. What failure!

The marks of this disease of the soul are clearly seen by the ruin it has brought upon the body and also upon the mind of man.

All the various intoxicants and narcotics and opiates craved after is because there is inherent in man's nature this depravity that lusts after something to satisfy its thirst. The burning lust of the flesh, or the coarser forms of iniquity long for something to satisfy that burning. The fiery worm of this inbred sin gnaws at the heart and drives man to seek something to quench the fiery fangs of this monster, but it does not quench the fire, it only burns hotter and hotter until it consumes man, soul, body, and mind,—and finally casts him into hell.

This depravity of soul is the cause of all drunkenness, of all adultery, of all filthiness of body, mind and spirit.

For example let us consider murder, as one of its forms of manifestation. Away down, deep, in the spirit of man lies a black root, called "hate";—this is the cause of all murder. You may frequently see a sudden outbreak of this poison, sometimes among children right in the midst of play. One moment all are happy and enjoying the game,—lo and behold, suddenly this pent up anger bursts forth like a volcano, and there is war. Red eyes, tear-stained cheeks, and thick upper lips now show that a sudden change has come upon them, and their play is broken up. Yes, and

this occurs among young children, often, even of but tender age.

The bloody tragedy of the murder of Abel which God has had recorded in the Bible for our learning reveals some shocking things regarding the presence of this spirit of hatred in the heart of an individual. Adam had fallen by transgressing the perfect law or commandments, but his son Cain became a murderer in addition to being a transgressor. The devil transmitted to the first offender this nature of sin; and this was again transmitted by Adam to the next generation, bringing a great curse to the human family.

Murder is certainly a very serious form of the manifestation of this disease. To take the life of another and send it out into eternity, without preparation, or in such an unlawful and wicked manner, is not without the curse of God upon the offender. No wonder that such criminals have been haunted and smitten with unbearable convulsions of their conscience, until it some times has driven them into insanity.

This bitter root of heart of man broke out in a shocking manner when the scribes and the Pharisees charged Stephen with blasphemy, and stoned him to death while this sanctified man looked up steadfastly into heaven. The hot opposition and serpentine fire of this crime is no more unexplainable than the spirit many persons manifest toward the pure doctrine of holiness and its professors; the cause lies underneath, down in the roots of sin.

The fact that hundreds and thousands suffered death by fire or by vicious beasts under Nero, often arouses indignation of men of our day; but do they see that this was caused by the presence of this moral

poison of anger fired up until it burned into a flame of wicked murder?

The millions of people slain in war; men mown down like grass; warriors slaying each other right and left, standing on the bodies of the dead and dying, their garments soaked in human blood, is an illustration of the truth of our text. And unless there be found a remedy that will heal the root of sin, what shall the end be?

It is very unsatisfactory to find that the remedies we purchased merely heal or relieve temporarily; all quacks traveling through our land may do that much. The quack remedy may have in it something that will deaden or sooth the pain for a while, but all such medicines are dear at any price; not only too expensive but they leave the disease in a far worse state.

This black root of sin reached its climax when Jesus, the Son of God, was captured by the mob in Gethsemane and taken to the judgment hall,—and was there blasphemously condemned to die as a criminal,—made to carry the cruel cross until he sank on account of utter exhaustion of the body,—when he was laid upon it and the nails driven through his hands and feet, and raised up in the presence of the howling mob, hanging between heaven and earth to be jeered at, and cursed as worthy of death. No wonder the sun hid its face and the earth shook with a mighty earthquake!

This carnal poison of the heart or disease of the soul gloated over the death of the One who came to heal man of his sin; it seems to be to this murderous mob like a relish or morsel under the tongue of a glutton; but O! O! what a disease this malady of the heart

of man is! It deadens the soul entirely, it blinds the spiritual sensibilities. With absolutely no light left in the soul, no wonder they killed the Lord of glory and supposed at the same time that they were doing God a favor. How blind! How blind!

Is there no remedy for this hot, satan-defiled spirit of man?

Where? Tell me, where? or shall man be left to his doom and go hopelessly about seeking for a remedy?

Those who are supposed to teach men the way of salvation and lead them to a remedy, seem to have this same malady; they are often filled with anger and manifest a spirit of hatred and jealousy toward their parishioners or fellow-ministers. These, many of them, tell us they have found no remedy for inbred sin, and say they do not think there is any relief to be found in this life. Now if these men are truly called and sent out as ministers of the holy religion and preach and teach correctly, what hope is there that I may make heaven my home?

Take another form of this deep-dyed root of sin,—that slimy root of jealousy. This green-eyed monster that destroys souls by the wholesale and sends them to hell. It is an abnormal state of the affections; like an abnormal appetite, it craves excess or that which is unlawful. An extreme uncleanness of spirit; sensual, devilish, beastly; it is a burning fire that seeks material which it may consume; like a small fester, when developed into a boil or carbuncle it destroys all the life cells within its reach. And all this is done under the guise of love;—under the pretense of having great affection for the individual. Husbands with this de-



vouring worm pretend to excessively love their wives when they would not lift as much as a finger to assist them to carry their burdens, or be to them a strong arm of support. They pretend to care for none other and love but one woman and yet they cannot be trusted one hour on account of their uncleanness and filthiness of soul.

In this disease of the soul there is no difference between male and female. One is as easily and quickly led into depths of wickedness of conduct as the other, because there is in all this virus or seed of the trouble. Often it has been seen that wives or even unmarried women have been so polluted by this malady,—at times breaking out in the form of jealousy so they even have been known to murder the very one they pretended to have a great affection for. Others have killed their own offspring, have cruelly cast away the bodies of infants, not giving them decent burial but have cast them into the sewer or gutter in order to satisfy their own craving lust. If all the coarser sins should be brought to light, that are the result of this black root of the heart, it would sicken us so that we should hardly be able to muster up courage to stand against it.

This evil root of sensuality, jealousy, or abnormal state of the soul is the cause of all unholy, corrupt marriage relations. Were it not for this disease of the heart, all men and women would find their true life partner, and this holy relation would be kept undefiled, and the relation between husband and wife would always be very sacred. The thousands of hearts that now are broken, and bleeding, would then throb with that heavenly joy and be filled with unspeakable glory.

Another symptom of this disease is avariciousness; that is, an abnormal craving after money or the things of the world. When other men surpass us in the piling up of this filthy lucre, we rave with hot displeasure; and often curse those with whom we are associated in business.

Were there no poison of inbred sin in the heart of man the relation between husband and wife would be next to that holy communion with God. Were there no such abnormal state of soul, the social conditions upon earth would be next to the relations of the angels in heaven. Were there really no mark of depravity, what a delightful fellowship with our God and with each other should we enjoy,—it would be heaven upon earth.

Depravity has many symptoms through which it manifests itself. Sometimes the spirit of man becomes despondent or badly discouraged; dark clouds of gloom gather and every hope seems to have taken wings; even the body becomes badly affected and deadened; the mind is confused and loaded down with unnecessary cares and sickening fears. Men while in such a state are the hardest ones to reach or lead to the truth of salvation. With them, the sun has gone down, the light seems to have been extinguished, the emotions deadened, and the will paralyzed. Such persons are indeed wretched, and if no remedy is found, often take their own life, while in this state of despondency.

There are many forms which are marks of this indwelling disease, such as *pride*, *self-will*, *anger*, *peevishness*, *impatience*, etc., etc. However, these are not

equally conspicuous, or the same even in degree, in all persons.

There are also many marks of infirmity cleaving to us more or less after our entire sanctification; but these infirmities must not be confused with the symptoms of indwelling sin. All symptoms that have a root of filth underneath, causing it to break out on the surface, is sin; other marks, such as habits, are not necessarily the result of existing evil in the spirit of man. Nevertheless, these marks of infirmity will rapidly disappear one after another by faithfulness on our part.

In conclusion,—we earnestly urge upon all to seek the remedy that has been provided for this fatal malady. God himself is the true Physician.—He can heal all our diseases. Any one who really goes to him for treatment, and follows the prescription, taking the remedy as directed, will be led to see the fountain that was opened in the house of David for sin and uncleanness. A thorough application of this to our transgressions will wipe them all out; and a thorough cleansing or washing of the heart will free it from all this inborn defilement. As Naaman came to seek for the restoration of his health, and found that through perfect obedience and dipping into the Jordan seven times, he was fully restored to his health; so may we be healed of this serious disease of the soul and this horrible perversion of the spirit of man, by yielding ourselves wholly to the Lord who shed his blood that we might be restored to our perfect soundness.

Blessed Master! what a deadly disease has afflicted us. How fatal and how certain of death it is. What a sad state we have fallen into by the fall of Adam.

Help us to see our need, that we remain not in this state all the days of our lives. We read of thy power to cleanse the leper. We believe thy Word, and know thou has the power to restore man to perfect holiness of heart. Some of us have proved it, Lord, to the great delight and satisfaction of our souls. Our earnest plea, now, is, that all others may find thee, and also, be cured from this dreadful disease of the soul. This we ask for the love of Jesus, Amen!

## DEPRAVITY.

“Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” Ephesians 2:3.

THE Holy Scriptures are the only reliable authority on human depravity. Christian experience and the Word of God agree perfectly in this. The false doctrine, or idea, that we are by nature pure and holy and the children of God, has no place in the Bible, neither does it correspond with what all men learn to be true by bitter experience.

Paul, in his first chapter to the Romans, states the cause of all wickedness and rebellion against God, when he says, “Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasoning, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptable God for the likeness of an image of corruptable man, and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts, unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is

blessed forever. For this cause God gave them up unto vile passions; . . . . . And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, unmerciful; who knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them." (Romans I :21-32.)

This is a very dark picture of man's corrupt and in-born nature. Certainly not very beautiful to look upon. The imaginations of the mind, the darkened state of the heart, actually having become fools, as Paul says. A wretched uncleanness, wicked and carnal lusts,—all of which considers man's nature as in a state of extreme perversion,—a state so that he worships the creature rather than the Creator. This, certainly, explains why man can stoop to a great depth of wickedness and commit the most horrible crimes ever known.

No wonder Job cries out, and says, "If I wash myself with snow water, and make my hands never so clean; yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." (9:30-31.) It is not strange that he should ask the question, "Who can bring a clean thing out of an unclean?" and gives this answer, "Not one!" (14:4.) The word *clothes*, stands for the inner life or nature of man. *Hands*, for

the outward conduct. Job would have us understand that unless we have put on the *white garment*, that John tells us about in Revelation 3:18, our own clothes, that is, our own *worked-out* or *man-made* holiness shall abhor us. So unless we have our unclean and badly soiled garments exchanged for the pure and the white robe prepared by our Lord, we shall always continue in a state of moral uncleanness and be forever unfit for heaven.

God says in the Psalms (5:9), "There is no faithfulness in their mouth, their inward part is very wickedness; their throat is an open sepulcher." A horrible picture! Like an open grave, with a dead and decaying body at the bottom, sending its unbearable odor out into the air we breathe. Think of it! Standing over it and breathing into our bodies these deadly fumes! The body or corpse may be that of our dearest and nearest friend or relative. This does not change the condition. As much as we desire to do for this body or deadly corpse, we cannot do a thing; remaining near, or over it, only greatly endangers our own life. Hardly can anything be found that is so sickening and so dangerous as this. Moreover, is it not true, that man, with his perverted or depraved spirit is like an open sepulcher? Is this not an exact likeness? this open grave, with this dead and decaying *old man* down at the bottom? It is out from this that there comes this wickedness of man, such as murder, adultery, lying, stealing, all dishonesty in business, and thousand other forms of actual sins. When David saw this vile and wretched state of the ground or bottom of his soul, no wonder that he cried out in agony, "Behold I was brought forth in iniquity, in sin did my



mother conceive me." (Ps. 51:5.) He saw not only the corruption of his heart, but he saw also the *origin* of this corruption. He saw that this moral deformity is *transmitted from generation to generation*, and that we are by birth perverted in soul. It is an easy thing for us to find fault with David for crying out thus, and for us to severely condemn such men for the crimes they have committed, but many of us fail to see the actual cause of the crimes committed by man. This depravity or sinfulness is satanic, and has its beginning in the heart of the devil. It was transmitted to Adam at the first transgression.

David's trouble was more than a matter of conduct. It was his *inbred, inborn, his satanic inclination* and filthy state or malady of soul; it was this *leaning toward sin* with which he was born into the physical world.

In another Psalm (58:3) we read, "The wicked are estranged from the womb; they go astray as soon as they are born." This accounts for children going down into sin as easily as water flows over a dam. Our *aristocracy*, or the *blue blood* that may flow in our veins, and the otherwise good birth our parents may have succeeded in giving us, all, is of no avail when it comes to the question of holiness of heart. Good training, and correct keeping of the rules of etiquette, is good, and ought not to be neglected; but depravity is in the very fiber of our being, which nothing but a divine work of grace can take out. Here is where some will accuse us of making this to be a *material entity* charging that we are heterodox and unscriptural. To this charge we answer,—First,—we deny making depravity out to be anything but a moral or spiritual

deformity of man's soul. Second,—We believe in a *spiritual* entity of the soul. When we speak of *depravity*, we mean that there is an *actual existence* of moral uncleanness in the *actual spirit of man*.

We believe in the reality and actual existence of the human soul. It is more than an imaginary thing. We also believe in the real and actual *state* of man's soul. It is either *unclean* or clean. It is either *holy* or *unholy*.

It is this "bent to sinning" that makes a person take to sin like a duck takes to water. What a blessing it would be to the human race, especially to man in his youth, were the holy ministry but orthodox on the doctrine of human depravity. Were God's people but to fully realize what this deep-dyed curse and sinfulness is, how it would change the whole world for the better. How it should arouse those of us who have been favored with light, to do our very best that others may see where all the seat of the difficulty lies.

Isaiah says, "The whole head is sick, the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and fresh stripes." (1:5-6.) No doubt, this more specially referred to Israel, but is it not perfectly applicable to us of our day? Are we better than were God's people of that day? Were they the only people perverted in heart and soul? Are other nations and peoples of other places and times without this malady? Where is there a nation, or where was there ever a people who did not have this disease of the soul? Sin has stricken every child that ever was born; not one has escaped its indwelling roots. Every tribe, nation, or people,—in whatever age or period of history, all,

have been afflicted; or rather, cursed, with this monster, called inbred sin.

Again Isaiah says, "We are all become as one that is unclean, and all our righteousnesses are of a polluted garment." (64:6) What a perfect theologian Isaiah was! How well he understood the malady of the soul. How much more we are profited when following the teachings of men of true orthodoxy than when we listen to the *half-baked* or *would-be* theologians of some of our present day men. So many of these, there are, who scoff at the idea of the *inbeing of sin*, and at the idea of needing a work of regeneration. No wonder such persons do not see the need of a perfect cleansing from inbred sin. They are not even clear on the first divine work. Error always blinds the preacher or teacher.

Our Lord was very positive in his statements concerning this disease of the soul. Listen to Him! "The corrupt tree bringeth forth evil fruit." Matth. 7:17.) Here you see Jesus uses some very strong metaphors. His teaching concerning salvation from inborn depravity was mainly in figurative language. *Tree*, in this instance, applies to man's moral nature; *fruit*, stands for the outward evidences of a holy heart; the word *corrupt*, refers to depravity; that is, the spirit of man that has depravity in it cannot bring forth much fruit neither perfect fruit. In the life of the unregenerate, no spiritual fruit comes from it whatsoever; but the regenerate soul brings forth some spiritual fruit, though much worm-eaten, and is more or less of the sour or bitter kind. The worm of depravity seeks to eat its way into the spiritual life, and, if not destroyed by sanctifying grace, will soon compel the subject to

confess that his religious life has been eaten up by an indwelling enemy.

The Lord offers us a good remedy for such a case, by saying; "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit." (Matth. 12:33.) This advice is excellent. Any honest person, one who really desires help, let him come and have the remedy applied to his heart, and in this way have the tree made good; or in other words, let him get wholly sanctified; and those who are not willing to yield to the demands of the gospel, let them be corrupt. The Lord would have a very distinct line of separation between those who are pure and holy and those who are corrupt. He would be far from counting all men good. Ought we not to follow him in this and do likewise?

Depravity is likened unto the poison in a viper's fangs, or the poison in a deadly serpent. Listen to God's Word;—"Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man," that is, a wholly sanctified man, "out of his good treasure bringeth forth good things." (Matth. 12:34, 35.) That is to say, one who has the experience, and lives it, shall be known by his fruits whether he is really genuine or not. Please remember, that the Scriptures teach, that it is "the things which proceed out of the mouth" and "come forth out of the heart," that give evidence of the moral state of the soul. If these are unholy, "they defile a man." "For out of the heart come forth evil thoughts, murders, adulteries, fornication, thefts, false witness, railings." (Matth.

15:18-20.) "The Poison of asps is under their lips."  
(Romans 3:13-14.)

The apostle Paul gives us a very strong exposition of the doctrine of depravity in his seventh chapter to the Romans. This chapter should not be taken as Paul's later and mature Christian experience. He is writing as a representative man, or as one instructing others in Christian experience. He teaches that man is carnal by nature, and that man is in bondage to this carnality. That this carnality is at enmity with God, not subject to the law of God, and, furthermore, that it never can be. He says, "I am carnal, sold under sin" (vi3.) To him it was plain that there existed a disturbing element, even after the work of regeneration. He refers to "the sin which dwelleth in." "When I would do good evil is present with me." (21.) You see that Paul agrees perfectly with James on the double-minded man. He goes on and says: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (v23.) Such a revelation of inbred sin, by the Word of God, ought to bring an honest man to his knees at the altar. The author of the epistle to the Romans has even given us the words that will serve well in our seeking for deliverance. "O wretched man, that I am! who shall deliver me from the body of this death?" (v24.) And listen to the answer,—"I thank God through Jesus Christ our Lord." (v25.)

We are often asked whether this depraved poison of the soul really exists in our heart after our regeneration. And whether it is not, after all, a failure to get really regenerated. To this we refer our inquirers

to Paul in his letter to the Corinthians, (1 Cor. 3.) "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ." Notice, these were *babes in Christ*. They were really *in Christ*. It is true, they were but babes, but they were *in Christ*. "Ye are yet carnal, for whereas there is among you jealousy, and strife, are ye not carnal, and do ye not walk after the manner of men?" (v3.) O these marks of depravity! How they may be seen everywhere, not even excepting ministerial conventions. And how much real harm these outbreakings of the sin of the heart do, can hardly be estimated. It certainly is very hurtful to the true kingdom of God. Were it not for this inconsistency, the plainly contradictory spirit, how the work of the Lord would prosper! Is, then, after all, this not the main trouble with men? Is this not where all our success and failure hinges? Should we not give better attention, then, to this trouble of the soul so we may fulfill our calling?

O this root of sin! This root that lies at the bottom of all our actual transgressions!

It is not to be wondered at that the Christian Religion has been contested at every point of progress she has made; it is not strange that it meets with opposition from almost every quarter imaginable; and were it not that we see that all this bitter opposition and determinate battle has its seat at the bottom of men's souls, and that it is there by birth, we should not make much headway. Were it not that we see that this is the very purpose for which Christ died, we should long have been defeated and our ship be lying at the bottom of the sea. Many men who travel the land and occupy pulpits and command the attention of great



audiences are mystified and baffled, not knowing what to do or where to turn for a remedy. It is all because there is so little light on the doctrine of inbred sin. When we get clear on what the nature of the disease is, we shall succeed better to find the remedy.

Here is where the prayers and the labors of the truly sanctified avail much. Their cry is heard. Their efforts do count for the advancement of the kingdom. And were it not for a few of these here and there, we could not have much hope ever to win the battle.

Human depravity should be more looked upon as a diseased condition of the soul, brought upon the human race by genetic transmission through Adam's first transgression. Disobedience to God brought Adam into a state of defilement; it changed his pure and holy nature to a diseased nature. The worst feature about Adam's sin was not in the breaking of the law, although that was a very great crime. It was the inevitable judgment of the defilement of his own moral nature. And this, on account of its extreme sinfulness, has been transmitted from generation to generation down to the very last child born of man. Had any children been born to Adam previous to this, they might have remained pure and holy, even though the father had later fallen into sin. It is this transmitted depravity or disease, that we term *Inherited Depravity*. There are in fact two kinds of depravity, although the nature of one is exactly like the other. These two kinds are, *Inherited Depravity*, and *Acquired Depravity*. Every sin committed adds to the depravity already existing in one's soul. The heart in this way becomes harder and harder, and in this way man finally places himself where but few people find deliverance.



Every time a sin is committed the heart or inner life becomes blacker with *inherent iniquity*. And were it not for the marvelous and unspeakable mercy of God through the blood of Jesus Christ that has been shed on Calvary, the human race could never reach heaven. It would not even be possible for it to continue its existence upon God's footstool.

Sanctification is the divine work wrought in the soul to destroy depravity. There is a work of purifying accomplished in us at our regeneration, and there is a work of purifying wrought in us at our entire sanctification. At our regeneration, our heart receives a work of cleansing, which is, in a certain sense, as perfect, and as complete, as the cleansing at our entire sanctification. But at the first work it is a work of delivering the heart from *acquired depravity*; whereas, at the second, it is a work of delivering the heart from *inherited depravity*. And this *acquired depravity*, necessarily, must be cleansed out first, in order that the *inherited depravity* may also be taken away; and when this has been accomplished, *we are saved to the uttermost*; that is, *we are saved from all sin*. At the first, we are sanctified in part; at the second, completely; or, the first, is sanctification begun, and the second, is sanctification completed. And when sanctification is complete, depravity has all been taken out, and the soul is entirely pure and filled with perfect love toward God and man.

## THE WAY OF SALVATION.

"What must I do to be saved?" Acts 16:30.

THIS is the biggest question man has ever asked. And the various answers that have been given, are good evidence, testifying to the spiritual blindness that has taken hold upon the human race. Fortunately, this jailer inquired of men who were able to give a correct answer to the question.

In the thirty-first verse, the answer is given. "And they said, "Believe on the Lord Jesus Christ and thou shalt be saved." In this answer to the inquirer we find that *faith in Jesus Christ* is the important thing. *Salvation is by faith*, and by faith only. This is taught all the way through the Bible. All that we may be able to do, or all we may be able to give, avails nothing; the *blood of Christ has in it the efficacy*; and *this only* can redeem man from sin. The one who believes on the Lord Jesus Christ shall be saved, regardless of what he has or does. However, there are certain conditions, and unless these are fully met, the seeker cannot exercise faith unto salvation. It is wrong, and fruitless, therefore, to urge a seeker to believe when he has not fully complied with the conditions. It is a waste of time, and such teaching does harm rather than good.

Let us consider some of the conditions laid down

in the Scriptures. Let us examine these points and see of what value they are to make faith easy.

1. *We must desire to be saved.* No man can believe, or make much progress, unless he desires salvation. Blind Bartimeus cried out aloud to the Son of David that he might receive his sight. He had stumbled along through life, and had been sitting in the markets long enough, and now would that he might see. He had heard of the One who had power to open blind eyes, and now that he saw an opportunity, cried out, "Lord, that I may have my sight!" *The indifferent person cannot exercise saving faith.*

2. *We must be willing to forsake all our sins.* As long as we cling to any known sin,—as long as we do what is positively forbidden by the Word of God, we cannot believe unto salvation. All our weapons of warfare; all our arms of rebellion; and all our sinful practises, must be forsaken and forever given up. Lying, swearing, stealing, filthy language of every kind, slander or evil speaking, or of whatever form sin may have hold on us, it must all be forsaken. In short, it means the turning away from the world, saying *goodbye*, not only for one day, but for all time to come. All your associates, such as are not the friends of Christ and his Holy Kingdom, you must turn away from, and their company be replaced by those who are the true children of God.

Here is where many people fail. They still cling to, and go with, their former worldly associates. But *this deadens their spiritual faith and paralyzes their courage.*

Some times seekers tell us this is very hard, and that they cannot see how they can do it. But if they

are not willing to turn completely and entirely away from all that is sin, they will indeed find it hard to serve our Lord Jesus Christ. Salvation from sin is so marvelous a work, that our part is but a small part to perform. We should strive earnestly to enter in at the narrow gate that leads to life everlasting. The wide gate that leads to eternal death is easily entered, and many are finding it; but even though hard, let us find the narrow way for the good of our souls.

3. *We must repent of our sins.* This is the human step in the first work of grace. It is what God requires of us. He does the pardoning, and the saving, but we must show godly sorrow for all our past misdoings. True repentance and godly sorrow, can be had by earnestly praying for the same. To pray to God, asking him to show us just what we are in his sight; and what our sins look like up in heaven. This will have the desired effect, and we shall soon be down in the dust on our face crying for mercy.

This spirit of repentance cannot be had, only through grace given us. This is given us when our Lord sees that we are really in earnest and want to be saved from our sins. At such a point the penitent can pray with unction or real soul-travail. He, then, can make good progress toward the point where faith will be easy and avail unto his salvation.

4. *We must make restitution.* No one can believe unto salvation unless he makes restitution to those he has wronged or defrauded. Nothing less than what is within reach of our power, and is reasonable, will satisfy God. Every dollar we have taken wrongfully or dishonestly, must be restored to the one we have defrauded; every slander, or that which has injured an-

other's character, must be acknowledged, and as far as possible, made right. *O that the church of our Lord Jesus Christ might have a people who really make restitution to those that its members have wronged or defrauded! No wonder that there are so many who are never able to look up, and look people straight in the face, when they remember that they have some old scores that have never been settled. Lord have mercy upon us, and give us no rest until every wicked deed has been made right, as far as in us lies! Amen!*

Right here is where we need help from God. It is not an easy matter to make Scriptural restitution; especially, if the seeker is a sinner of many years, and has lived a very wicked life. The devil would discourage him, and would keep him from succeeding to reach the cross of Christ. But were the seeker to die in such a state, his place would be with the devil and all unsaved souls. The case is a desperate one. It may seem impossible ever to make right, where we have so grievously sinned against God and man; but remember, *here is where God's great love and mercy comes in. God's grace is at hand to make up a thousand fold wherein we come short, and he will do that which is impossible for us.* Only, we must in every point, as far as is possible, make everything right regarding our past life. If we owe any man, we must pay our debt. If we have not the means to do this with, we must go to the one we owe this debt, and confess to him frankly our real condition; and *we must pay it at the very earliest possible day.*

*O that my voice were as a thousand trumpets! that my pen were sharp enough to reach every false and pretentious Christian! to help correct the superficial*

*idea of restitution!* Thousands of dollars, old and unpaid debts against men and women of our churches! No wonder they are dead and almost hopelessly covered up with an element that means forever loss to their souls. No wonder so many of our people are filled with the poison of the new theology, and thousands going the way of *false isms* and *false religions*.

No man can ever find a faith that will touch the hem of our Lord's garment as long as he fails to correct his past wickedness to the very extent of his ability. This is why there is so much loose living. Men and women that really make restitution will also *live* according to the moral standard of the gospel.

No man can have a peaceful death, nor can he have the halo of heaven upon his countenance, unless he makes restitution in accordance with the plan of the gospel. But the one who meets these requirements, confessing all to God, restoring to others their due, such an one will not have a hard pillow when his time of departure comes. He will have the angels from heaven at his bedside to minister to his spiritual comfort. Such a one can do more, by such witnessing of the power of Christ to save, than a thousand preachers can do who do not believe in the Bible as being the Word of God.

People often speak of having had wonderful blessings; but it is indeed hard to find greater blessings, among the general blessings, than those that come upon a soul who makes Scriptural restitution. It pays well. The man making it, receives a great reward.

At one time we had a seeker at the altar who seemed to get no where in his seeking. Suddenly he arose, and upon questioning him, he told us that there

was no use to seek any longer until he could meet a certain man and settle certain past difficulties in his life. There was a man whom he had wronged that appeared before him in his earnest endeavor to find pardon. There was no use, something had to be done, before the sky would clear up over his head. The next day he found the man and confessed to him, offering to do anything necessary to correct the past. And right there, even before getting away from this man, the seeker of salvation was blessed with a message from heaven, God testifying to his soul that his prayer had been heard and his salvation wrought.

Afterwards people often expressed to us their surprise at the great faith and joy seen in this man's religious experience; but to us it was not a surprise; it was the result of Scriptural seeking. This man's sky had been thoroughly cleared up; his unbelieving heart had received a blessed touch of grace, and all was straightened out to the perfect satisfaction of the seeker. He had gone down to the bottom; he had passed the strata of granite, and the living water came as the result of thorough and Scriptural seeking. He found it not hard to believe unto salvation.

5. *We must confess our sins.* All our sins must be confessed to God; and we must confess to those against whom we have sinned. To make any attempt to justify ourselves, or fail in confessing to those concerned, only retards our progress, and greatly hinders our salvation. The more fully I own up, and express a real sorrow, to the one I have wronged, the more perfect will my sky become.

Some sins require public confession. If it was against the public the sin was committed, the



public has a right to hear a confession. If the sin has been against the church, the church should hear a true confession.

Let us remember, however, that some sins, such as are of a private character, and such as are of a very immoral nature, are never to be publicly confessed. Only persons directly concerned have any right to know what was done. It is enough that God hear the confession, and that those who have been sinned against, or those who were a party in the transaction, receive a confession from the mouth of the seeker of salvation.

6. *Prayer is very important.* All our desires, our forsaking of sin, our repentance, and our restitution, will avail nothing, unless we earnestly pray for salvation. We must come to the Lord in earnest petition, making our request by earnest prayer.

A good way to do, is, take passages of Scripture, such as, "Have mercy upon me, O God; according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions." (Ps. 51:1.) "Lord be merciful to me a sinner." (The Publican.) "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." (The Prodigal.)

I have never seen much progress in the development of faith, where the seeker did not make an earnest effort at prayer.

Get alone with God; in your closet; in your barn; or alone somewhere in the field or woods. Pray without ceasing. If you talk with any one, choose those who have a clear knowledge of salvation, and those who know how to pray. It will be beneficial to let them pray for you, and with you, in your seeking. A

shrinking, or cowardice, at this point will only defeat you. Some times, the clear faith and earnest prayers of others, help us so we can get a hold on the throne ourselves. But ordinarily, it is a battle between the individual soul and his God; and he must settle it or it will be forever unsettled and his soul will go down into the pit.

7. *We must believe God's Word.* This we *can*, if we *will*. It is not for us to question anything God says or does, or what he may require of us. It is enough to know, and to prove by his Word, and all true people of God, that he is a holy God, and a God of perfect justice and equity. His laws and commandments are reasonable, and are for our eternal good. The Bible must be counted the Word of God, and we must search it for help and instruction. If we take it as really God's Word, and but read it prayerfully, God will give us grace to make faith easy.

8. *We must believe in the divinity, and personality, and the omnipresence of the Holy Spirit.* God promises, that through him, and by his presence upon earth, he will convict the world of sin, and of righteousness, and of Judgment. The hardest heart, the most obstinate will, will find that all his stubbornness and unbelief will melt away under the influence of the Holy Spirit. But the seeker needs to be very careful not to reject or resist the help of the Holy Spirit. This would be fatal.

In case that any of you should, unfortunately, have been poisoned by having had innoculated into your moral nature some of the devil's arguments against the validity or authenticity of the Scriptures, let me exhort you to *turn from that poison at this very mo-*

*ment.* It is poison. It leads to that which is dark and wicked. It has *no light, nor life*, in it, whatsoever. By *this* it may, at once, be known as being of the devil. The things of God, and all that which is approved by him, has light, and holiness, in it for our souls. And any theory or teaching that has not this in it, should be cast away, and into the fire, as the most dangerous thing imaginable.

At this point I am willing to make you an offer; a challenge, if you please. If you are troubled with unbelief or skepticism, just follow the steps laid down in this discourse. You say you can not believe. Well, act as though you really did believe every word. Give up your sins; turn from all that is wicked. Make restitution to all you have wronged. Pray earnestly for deliverance from sin and unbelief and infidelity. And if you do not come through with a bright and clear experience, with the doubts and skepticism concerning the Bible all swept away, I will confess, that you are the first one I ever found who failed.

In a careful investigation, I have always found, that unbelief, and skepticism is not found with those who are faithful in all the commandments of God concerning righteous living. It is with those who are *liberal* in their views, and are *slack in their living*. It is because there is something wrong in their life, that they cannot believe. Of course, there may be here and there an honest skeptic, but I have never found one yet. I have always found that men could believe the Bible, if they were but willing to forsake all their sins.

9. *Our faith must be fixed in Jesus as the only hope of our salvation.* "He was wounded for our transgressions." "With his stripes we are healed."

(Isaiah 53.) "While we were yet sinners, Christ died for us." (Rom. 5:8.) "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish but have eternal life." (John 3:16.) "Apart from the shedding of blood there is no remission." (Heb. 9:22.)

"What can wash away my sin?  
What can make me whole again?  
Nothing but the blood of Jesus.  
O precious is the flow,  
That makes me white as snow,  
No other fount I know,  
Nothing but the blood of Jesus."

Hold fast here. Keep your faith steadfastly fixed on the cross of Christ. Look unto Him,—unto the One who said, "Father forgive them for they know not what they do." Hear him now *in your behalf!* As he makes intercession at the throne as your advocate. Believe the promises of God,—"If we confess our sins, he is faithful and righteous to forgive us our sins." (1 John 1:9.) "Him that cometh to me I will in no wise cast out." Believe that these are for *you*, and *for you now!* "*Today* is the day of salvation, *now* is the accepted time."

Accept the witness of the Holy Spirit. The promise is, "The Spirit himself shall bear witness with our spirit that we are the children of God." (Rom. 8:16.) Be careful here. Do not look for feeling. Look for nothing less than genuine salvation. Accept the witness to *this*; however, the *witness is only the evidence* of the work that God accomplishes for you and in you.

When you have found salvation, testify to it; and keep yourself wholly devoted to the Lord all the days of your life.

In conclusion,—Remember, the very important thing after all is, are you really a seeker of salvation? Do you want to be saved and become a child of God? Do you want to make heaven your home? If so, *go at once to seeking. Do it now!* God bless you.

## REGENERATION.

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." Titus 3:5.

"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God." John 3:3.

THE definition for the word regeneration, is, to *reproduce*; or, *produce anew*. It is remarkable how orthodox the dictionaries are on Christian doctrines.

*Conversion*, is the common term employed signifying a change of heart, from that of a sinner to that of a Christian. This, however, does not so accurately express the doctrine. It is rather more expressive of what is implied on the human side of regeneration.

*Regeneration*, is a divine work, wrought in the soul of man by the Holy Spirit, at the same time when God pardons our sins or justifies us freely through the efficacy of the Atonement.

*Justification*, is what God does *for us* in heaven in the forgiveness of our sins; and *regeneration*, is what he does *in us* to restore spiritual life.

The person living a life of sin, is counted dead; but

at his *regeneration* he is made alive ; after which he has *eyes to see, ears to hear, and a spiritual sensibility.*

An infant has something done *for it*, by virtue of the atonement, but has not yet been regenerated. Children are not held accountable until they reach a certain age ; that is, come to the age of knowing that they are responsible for their moral conduct to God. Their spiritual nature, however, is not made alive by regeneration, until they by an act of faith accept Jesus Christ as their personal Savior. Here is where much confusion lies. Some claim that a child is, by nature, regenerate and righteous, and therefore is alive ; but the Scriptures and experience do not agree to this.

The wilful breaking of the laws of God, or actual sinning, is soon discovered to be taking place in the lives of children. This is not, necessarily, committing the lower and coarser sins. Nevertheless, it is the breaking of a known law of God. And by this it soon becomes very evident, to the student of the nature of spiritual life in children, that he has not yet been regenerated. These sins bring condemnation to their hearts, and the justification, which was their heritage by virtue of the Atonement, is now lost. It is after this, that the individual becomes really a lawbreaker, and an actual sinner. This is the universal experience of man in childhood, except, possibly, where great care is exercised, and parental oversight is so successful, that the child is brought to an early knowledge of his need of a divine work in the heart before he actually becomes a sinner in practice. But where is there one person to be found that entered into this experience of regeneration in childhood, without first having found by bitter experience, what it is to disobey God and



break his commandments? Of course, if we do not consider sin to be any great crime, then it will be different. But I am considering this in the light of holiness, which is positively against sin in any form.

On account of this failure to lead our children to the mourners' bench for regeneration, we have a large number of accessions to our churches, of men and women, who, because having come in in childhood, know nothing, absolutely nothing, about a spiritual change in their nature. These have no power within their being to be strength to them sufficiently to keep them in the path of holy living, hence they are really sinners, and no better in the sight of God than those who make no profession, or those outside of our churches.

The whole system of the Christian religion is a system for making men holy. It is for the express purpose that man may be cured from every form and mark of sin, and be restored to perfect holiness. *Regeneration* is the first work wrought in us, and is holiness begun. God, in the Holy Spirit, comes into our soul for the first time. It is receiving divine life from God. The Holy Spirit transmits to our human nature the divine or spiritual nature of holiness.

This divine change can be had only through the will of God. The will of the flesh, or the will of man, is absolutely powerless. "That which is born of the flesh, is flesh." (John 3:6.) Human life may be propagated by the will of man, but the spiritual can be had only through the will and pleasure of God. This is one of the strongest proofs that we by nature are not the children of God. One who has never been born of God, cannot be a child of God, until he is thus born.

No matter how blue the blood may be in his veins, or how perfectly in accordance with the laws of nature he may have been reared; or how polished such a one may be in all his deportment among men, he is spiritually dead. Unless God, by his will, and his pleasure, come and give us the grace of regeneration, we should continue in this state. This new life is received through the appointed method which God has chosen for that purpose.

For illustration, let us consider the several kingdoms: the mineral, the vegetable, the animal, and the spiritual kingdom. Between these there is a great gulf. That is, the animal cannot become the spiritual. Neither can the mineral become the vegetable, the vegetable the animal, except a higher power than itself transmit this life to it. Just so, a man being dead, spiritually, although he may be alive physically, cannot become spiritual except by a divine work of God, or as we contend, by a work of regeneration.

All true and evangelical Christians believe in a divine work of grace wrought in man's soul at both our justification and at our entire sanctification. In this the Holiness Movement, in particular, is very emphatic. It insists upon the necessity of these two actual changes.

There is, however, considerable confusion among many as to the nature of these works. So let us make some comparisons.

*In regeneration, life is restored and the nature purified from the acquired depravity; in entire sanctification, inherited depravity is destroyed and the whole heart of man made pure and filled with the Spirit of God.*

All regenerate persons have a measure of the Holy Spirit, as the indwelling presence of God; but the difference is, that there yet remains a contrary or opposite nature in them which seeks to war against the holy nature received at our spiritual birth.

The question is often asked, how early in life may a soul be regenerated? My answer is, As soon as the child may be led to see his need. And the sooner the child is led to seek this divine change of heart, the easier it will be for him, for he will not yet have hardened his heart so in sin. With such, there is not yet the serious difficulty of restitution, which an older seeker often finds very difficult to meet. There may be some things to be made right, even by a young child, but it is not near so difficult as that of an older person who has spent long years in wickedness.

The work of regeneration cannot be received without meeting the conditions laid down in the Word of God. On the divine side, perfect provision has been made by the sacrifice of the Lord's body on the cross. But on the human side, there is required of us that we feel our need, and that we really desire this change wrought in our soul. All sinning must be stopped, and all wickedness repented of with godly sorrow. One who really makes up his mind to turn from every form and practice of sin, and will pray for a real spirit of repentance, shall not need to wait long before his soul hears from heaven.

Earnest and importunate prayer, laying hold on the promises of God, accompanied by true faith, is sure to bring the desired results.

No person should rest satisfied until he has the clear evidence that he is regenerated. This we may

know, for the promise is, "His Spirit shall bear witness with our spirit that we are the children of God." (Paul). But a seeker needs to be careful, not to seek the witness instead of the divine work of regeneration. The witness is but the evidence, and is not the thing of so great importance. However, the genuine work of regeneration is sure to be accompanied by a clear evidence that it is done.

Although the witness of the Holy Spirit is the only sure test, yet there are other helpful evidences, such as our inner consciousness; and the spirit we have towards the world and worldly things; these, also, will help us much to search ourselves to see whether we be in the faith.

One who has really forsaken his sins, repented of his past misdeeds, will have the consciousness in himself of that fact. "He that believeth on the Son of God hath the witness in him." (1 John 5:10.) He knows by the actual condition of his own inner consciousness, whether peace came in consequence of an exercise of faith.

And regarding our conduct in, and relative to, the world, we know whether we have come out from among them; or whether we are yet partakers of other men's sins. We know whether we delight in, or abhor, that which the world delights itself in. It is not very difficult, after all, to discover our real self, if we desire to go to the trouble.

If a genuine work of regeneration has been wrought in us we take great delight in spiritual things. The hearing of the gospel, prayer and testimony, and other religious exercises will be a delight to us. Although there may be a certain diffidence, or human

shrinking, yet our inner nature greatly delights in spiritual exercises.

Another good mark is, in what *our prayer life* is. If the soul gets blessed, and is conscious of a precious communion with God; if there is the certainty that the Lord heareth us when we pray,—heareth us when we make our supplications, then we may rest assured that we have been born of God and have been granted a place in the heavenly family. “The Lord heareth not sinners.”

*Spiritual growth*, is another good evidence. Those who have been born of the Spirit grow in grace and in the knowledge of our Lord Jesus Christ. They feed on the bread of life and drink daily of the wine of heaven. They become stronger and more valiant in faith, making very noticeable progress.

Heart-yearning for the salvation of others; and a desire for the redemption of all people, taking a hold on us in the form of soul-travail, is another good mark that we have passed from death unto life. The truly regenerate person is very sorry, and much grieved, in consequence of there being so few who are saved, and so many who go the way of eternal death.

*We love the brethren.* This is another very important mark. We love the people of God. There is in us an unspeakable affection for the children of God. We love to be in each other's presence. There exists a holy fellowship, which is second only to our fellowship with Christ.

Beloved! If you are not yet born of the Spirit, will you not this very moment kneel before the Lord in humble prayer? He is so earnestly pleading for the redemption of our soul. It is not his will that any one

should perish. Confess all your sins to him; forsake everything that is wrong; pray without ceasing; believe Christ with all your heart for your regeneration, and you shall not need to wait very long before you will hear from heaven.

## SMITING THE IMAGE.

"Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. And the stone that smote the image became a great mountain, and filled the whole earth."  
Daniel 2:34, 35.

**T**HIS is a direct prophecy concerning Jesus Christ and his Kingdom.

There have been millions of images in the world, and there may yet be millions of them before time shall be no more.

The religion that has not Christ for its head, is idolatry; and idolatry, according to this Scripture, shall be smitten by the Rock of Ages.

There was revealed to a certain king, a vision, or a dream, which caused him much trouble of conscience. Nebuchadnezzar, was the king referred to in this case. He had been a great man of war. Other nations had been compelled to surrender and bow to this ruler. Naturally, such a man would feel himself quite secure, and according to the philosophy of some men, would be about the last man that needed to fear. But this strange dream alarmed him in spite of his national security; and it became much more serious to him when it was discovered that there was not a man to be found that could interpret his dream. These wise (?) men



and magicians, who had heretofore succeeded to satisfy the ruler, found that they had met with something now that baffled them. They were absolutely helpless in satisfying the conscience of Nebuchadnezzar, and frankly admitted, that it was an extraordinary case,—too deep and mysterious for them,—and that the only way out, would be to enlist the help of the gods whose dwelling was not with flesh. (Daniel 2:11)

This incident discovers to us the fact that God can and does reveal himself to man, whenever necessity requires it. Not only does he reveal himself at such times, but often sends along with the revelation some one, who can, and is not afraid to interpret the revelation.

One of the sad features of this case, however, was that it threatened the life of these men, who in the past had had favor with the king, and had heretofore not failed to help their master. The ax was now being sharpened for their decapitation; yea,—they were threatened with certain death. This brought great consternation into the ranks of these *would-be prophets*. It certainly was a time of great need,—a time that needed some one with a *right heart* and a *level head*.

The news of this heavenly visitation of God reached the ears of Daniel. Daniel was not a coward, neither was he slow in so great a time of danger. According to the record of God's Word he called together his Christian friends, and immediately after a season of prayer together with them, sent word to the executioner, saying, "Destroy not the wise men of Babylon, bring me in before the king, and I will show unto the king the interpretation." (2:24.) So Daniel was

brought before the king to expound to him the truth of this mysterious secret. This now was God's time for his true messenger to get a hearing; and Daniel's audience was the king of a great nation sitting upon a throne of world-power. But this king, like all who are visited by the Holy Spirit, was tremendously smitten with heavenly fear and with a troubled conscience.

Only God really knows the seriousness of the situation at such a time.

Daniel was wise in apprising the king of the fact that this secret was not revealed to him for any wisdom "that he had more than any one else living," (2:30), but said, "There is a God in heaven that revealeth secrets." (2:30.) This course was a wise one, and meant much to Daniel's favor; for it revealed to the king that Daniel was hiding behind the Revelator himself. The king, under such tactics, had God to deal with, and not merely man. Would to God that all his messengers might be as wise as was Daniel upon this occasion.

A careful study of this vision, which had caused the king so much fear and trembling, may be very fruitful in searching for light on Christian experience. It has many fine points in it to help us in the understanding of *perfected holiness*.

In the first place, this vision had reference to the world, with all its kingdoms set against the kingdom of our Lord Jesus Christ; or, more directly, it referred to Babylon, and the neighboring nations. The message was to Nebuchadnezzar, because *he* was at the head of Babylon. *War and bloodshed is entirely out of harmony with the kingdom of heaven*; and any kingdom that is not according to the true principles of holiness

will fail, and shall finally be destroyed, even though for a season such may war against his Majesty and rebel against the God of heaven.

Let us not fail to see that the head of this image was of gold. We see by this,—although the beginning may have been according to pure gold principles, and according to righteousness, yet the *trend* of all our world powers is the way of unholiness. It can, then, not be otherwise, than that some scheme for the utter destruction of such must be found. Only the *pure* and the *holy*, and that which is *free from all clay*, can, in real truth, be given a place where it shall continue forever.

The human heart or spirit of man, in its unregenerate or sinful state, is a *world of iniquity*. It is a kingdom with many subjects (passions) that are in subjection to the power that sits upon the throne of man's spirit. Although a life may begin under the careful training of good parents, or have many other helpful influences, (which seems to some to be the real gold,) yet each period, in this unregenerate state, becomes less valuable, and, finally, very prominently reveals the presence of the clay.

A great point had been gained when Nebuchadnezer had revealed to him the instability and rottenness of his kingdom; so in Christian experience; there must be a divine revelation to man of the blackness and rottenness of his depraved heart. When this has been accomplished, then, if ever, the subject will inquire whether there is not, somewhere, a remedy for the destruction of this clay nature located in the heart.

This clay, referred to in the image, was a mark of *instability, inferiority, weakness*, etc. It is a good rep-

resentation of depravity in the spirit of man. The *clay was smitten*,—showing by this, that this very nature of *instability, inferiority, and weakness* was the cause of its *destruction*. Is it not true, that every life that goes the way of sin and final death, goes that way because of having in it this *clay nature of sin*? Remember, *this is not in the physical,—it is a malady of man's spirit*.

The gospel, (good news or glad tidings) is certainly full of comfort, to those who really get a vision of Christ as the Rock hewn out of the mountain for the destruction of this clay nature found in the soul of man. The hope that all the kingdoms of this earth shall be brought to a final acknowledgment of the authority and superiority of the kingdom of our Lord Jesus Christ, is very encouraging, and has in it much comfort; but the *personal and individual* application of this Scripture is of far greater consolation. Thank God, for this Rock that has been prepared, and is ready and willing to smite the image of our sinful heart in the work of entire sanctification, grinding to powder all the clay and inferior qualities, casting it all out forever. Such an One, then, should be welcomed to take his place upon the throne of our heart, so he may fill the temple with his glory. What a perfect illustration by analogy!

It is certainly cause for much satisfaction to know that one who really comes to the place of perfect submission to God in perfect consecration, shall realize by actual experience, the truth of this Scripture. In answer to prayer and an appropriating faith, this Rock will come suddenly, and smite our perverted and pol-

luted heart, so that this inbred sin shall be ground to dust and *eradicated from our nature*.

O for more such interpreters as was Daniel! Men who are really competent to stand before kings and make known to them the sad state of affairs. What a blessing it would be for our nations, had we such, to rebuke and reprove the wicked rulers of our lands. No doubt, God often visits our great men by special visitations, but how shall they interpret the vision when their eyes and ears are so perverted and distorted on account of sin? What a blessing it would be, had we more men like Daniel to interpret God's messages to the church. The many and various kinds of organizations of churches that we have today, how these might be made true centers of power, and receive the outpouring of great showers of grace; but in place of this, many of them, are drifting the way of the world, and are becoming more and more inferior and unreliable; in place of increasing in power and spirituality, they are becoming less spiritual, and finally will be smitten by the Rock with a heavenly judgment. Can we not see that this is really true? even in our own time? Many professing Christians, and numerous bodies of the Christian church, put no emphasis upon the necessity of a divine work of grace in the human soul. Not even do they enforce the doctrine of *regeneration*, saying nothing about the doctrine of *entire sanctification*. Is there any hope, then, that such people, or institutions, shall continue with success? If there is an allowance made for retaining the *clay* or *inferior qualities*, can there be any hope of success? No; the Rock will be sure to smite all such, and they will be destroyed. Only *the pure gold of holiness can live*.

This is very helpful Scripture on the Kingdom of God and should be given careful consideration by our people. Any body of Christian people, whether a denomination or a church, or a band of holiness people, must see to it that all the clay be eradicated and kept out. God does not put any emphasis upon *quantity*; it is always upon *quality*. Those who really meet the conditions, or requirements, in seeking pardon, forsaking all their sins, and repenting with godly sorrow, shall find the *gold of regeneration*; and those who come to God with a perfect sacrifice, offering their all with a true and sincere heart, shall not be disappointed, but receive the *grace of entire sanctification*.

The truly purified soul, one who has been cleansed from inbred sin, shall stand the tests of all opposition, and Jesus will dwell in him, ruling all his passions, and his soul be filled with holy love and joy. *These* shall never be troubled in conscience, and *they* can interpret God's Word to the satisfaction of their own heart and to the glory of God.

How it must grieve the Lord that so often the church has fallen into the way of the world; that is, has drifted more and more from the gold to the clay, and at times or certain periods of history, has lost all spirituality, and existed only as a world power. During these periods it has again and again been demonstrated, that the Lord is not dependent upon human or world power. These unevangelical and unspiritual bodies he leaves to themselves, and seeks a holy man, or a number of sincere and true people, and through them, once more establishes his name upon earth. Noah, Abraham, Moses, Nehemiah, Paul, Luther,



Wesley, and others, are good examples of what our Lord has accomplished during such periods.

Right here is where we need to exercise great care. How shall we treat these bodies or denominations that do not stand for, or enforce, the true doctrines of salvation? To which I reply: If I am a minister, called and anointed of God to preach the message, *I must warn all such of the inevitable judgment that will come upon them unless they yield to this Rock that was cut out of the mountain.* A true and faithful messenger of the Lord, preaches to the church, and exhorts her to repent and make herself pure. If I am a layman, I should not be satisfied, neither should I approve of anything less, than that which stands for a *total destruction of the clay.*

*My spirit, however, must be of perfect love, and no wrong feeling given place in my soul.* Unless I have a real compassion, and seek the welfare of all who are not as they should be, my life will be a hindrance rather than a help to the Holy Kingdom. Not to compromise, on the one hand; and not to be domineering and arbitrary, on the other. Lord help us here.

I feel that too much emphasis, then, cannot be put upon a constant attention in keeping the Holiness Movement free from the clay. Rather every one of us cease as a member of the association, than be the cause of the destruction of the whole system. I do not say that the visible church is always a true representation of the invisible one; but, *I do hold that the clay, if given a place in it, will hasten its ruin.*

To keep the kingdom of our Lord Jesus Christ free from the clay, is the purpose of the Holiness Move-



ment. It is not its purpose to seek to build up a large ecclesiastical institution. However, organization, and thorough plans, need to be attended to; and a system will develop very rapidly, if the will of the Lord is followed; but *it is quality, first, and most positively*; then, if the Lord gives us a great army, well, and good.

It is *perfected holiness that counts* in the individual experience; and *it is this that counts in the collective body of Christ also*.

We discover a wonderful prophecy in the text. The promise is, that it shall become a *great mountain*, and it shall *fill the whole earth*. I am not prepared to discuss this part of the text very elaborately, but I must record in your presence, that this has great trumpet blasts of hope in it for me. I do not have much sympathy with those who see no signs of encouragement for the final triumph and ultimate success of the Lord. Whatever others may say, as to the time, and as to the relative issues, let it suffice, that *our Lord will not be defeated. He is sure to win*. The devil will not keep his hold forever. Many may go the way of eternal death, but the Lord will have a great company of men and women who *did* come to him, and *did* seek him, and *did* have their garments washed and made white in the blood of the Lamb. Times and seasons, or other non-essentials, concern me but little; my concern, is, *have I been redeemed? and have I had this Rock smite the depravity of my heart? and am I now clothed in this white robe of holiness?*

If there are any here who have not this experience, will you seek it today? Rise to your feet; step to the altar; fall upon your face; and plead to the One who came to destroy the works of the devil in your heart!

## SLAYING AGAG.

"To this end the Son of God was manifested, that he might destroy the works of the devil."  
1 John 3:8.

I AM glad some one has come to destroy the works of the devil.

The devil is a very powerful, intelligent, and, at the same time, subtle being.

Many of us fail to understand the real purpose of Christ's coming however, when we mistake as to what he came to destroy. We inquire, "What, then, is the chief object that Christ seeks to destroy?" It is not the saloon, or the brothel, or other dens of vice; neither is it the wicked deeds of men; all these are the works of man who has corrupted himself. Whereas, all these in a certain sense may be said to be the works of the devil, but in actual fact they are not. These will take care of themselves, and these will be forsaken if man's heart but find perfect deliverance from that which causes man to commit such wickedness. Sin as an act will be done away with, if sin as a disease of the soul be but eradicated from man's spirit.

Let us look a little further then for the true meaning of the text.

God aims at the *very seat* of the difficulty. The *cause* of all wickedness in the world is *in the depraved*

*heart.* It is in the sinful heart. So in this discourse I shall endeavor to take up the *destructive phase* of the gospel.

God is all love and full of tender mercy and of great compassion; yet we must forever remember, that *he is also a God of vengeance.* He is determined to crush the *evil principle* that satan has transmitted to the heart of man in the first temptation. The Lord does not propose to do this by an arbitrary or compulsory method, it is according to the true principles of the gospel.

Some of the terms employed in the Scriptures concerning this malady are as follows: The "old man," "the carnal mind," "sin that dwelleth in me," "this body of sin," "the body of this death," "root of bitterness," "the sin that doth so easily beset me," and others.

In Theology: Depravity, Carnality, Inbred sin, Inherited sin, Inborn iniquity, Bent to sinning, Inclined to evil, Adamic sin, and others.

Jesus Christ laid much emphasis upon the need of a complete work of holiness. He taught it explicitly and constantly. The parable of the wine and the bottles is good. Let us consider it. "No man putteth new wine into old wine-bags; else the new wine will burst the skins and itself will be spilled." (Luke 5:37.)

Here we have a remarkable lesson. *Wine*, stands for vital salvation. *The wine bag*, for the spiritual heart of man. This illustration is much better understood when we remember that Palestine was a great country for vineyards, and that the wine was put into these skins to be carried to market. The *jolting* of the wine, together with the hot sun coming down upon it, would soon cause *fermentation* if it was not perfectly

tight and the wine properly made. These old wine bags were hard to keep tight enough so as to keep out the air. Then, too, it is quite probable that the remains of some of the *germs* of *fermentation* of the former filling would yet adhere to the inside, which, when the new wine came in contact with, would cause *fermentation*.

This *disturbance*, or *fermentation*, when thoroughly aroused was sure to cause trouble. If there was any defect anywhere in the sewing, it would find it and cause it to *rip open*. If there was any leak at all, the wine would find it and would *fizz out*; and the wine would be spilled on the ground and the *skin* also lost.

This is a perfect picture of one who has been regenerated, but not yet wholly sanctified. He has the wine of spiritual life in his heart, he feels the presence of the Holy Spirit; and so long as nothing very seriously annoys him, he will do well; but should he be *severely jolted*, or badly *shaken up*, the *broken* condition of his *wine bag*, or the *poison of fermentation* would suddenly cause a bad *fizzing*. This would make him quite a spectacle. The *wine spilling*, the *fizzing* away of his spiritual life, all out into the wind, would be something of considerable amusement to the scoffers of religion, but of much humiliation to the one losing his experience.

Notice, please, that such men do not succeed getting their goods to market, and they fail to realize anything for their hard labor. So there are many who may succeed to find the wine of regeneration, but fail to go through successfully on account of their failure to go on to perfect deliverance from inbred sin.

God promised us deliverance from this inbred

malady in the first promise that we have in the Scriptures. Let us read it: "He shall bruise the head." (Gen. 3:15.)

The blow of divine retribution is aimed at the *head* of the serpent. Remember, it is not the destruction of the serpent, for God nowhere promises to do that.

In a poisonous serpent *the poison is in its head*. It is this poison the serpent seeks to transmit to the vital parts of man; this is what brings death unless a remedy is immediately provided. The *seat* of the poison is in the serpent's *fangs* located in the *head*.

Now then; as man has been infected with this poison of depravity, God proposes to destroy this by a direct application of divine grace in the Baptism with the Holy Spirit for the work of entire sanctification. Mark you; this is an *instantaneous work*; and *it is definite*. Unless the heart of man receive a special stroke of divine grace for the destruction of this malady there is sure to be trouble with the wine bursting the wine bag at times of severe trials and provocations. This is the central idea of Christ's plan of salvation, and is the heart and core of the purpose of his coming to earth as a Savior. As Jesus says, "No man putteth new wine into old wine-bags." This clearly shows us that no one should desire less than *perfect deliverance*, and not be satisfied with less, than *full salvation*.

To illustrate this line of teaching more fully, let us take up the line of Scripture concerning Saul in his battle with the Amalekites. See I Sam. 15th chapter. Samuel was a true prophet of God. He was fearless, and truly a messenger of heaven, an ambassador of God. Saul had been chosen of God and anointed, and was head and shoulder above his fellowmen. He was

to lead his people against Agag, who was king of the wicked nation that had set themselves against the Almighty. The army of the Lord was chosen to march against these rebels, and the command was that they should destroy them utterly, not to leave anything alive; in short, it was commanded that it should be positively a *thorough work of eradication*.

Agag and his people were located in the Land of Promise. This displeased God. In human experience, Agag, or depravity, has taken possession of man's heart; and *this* greatly displeases God. Now in order to please God, it is his purpose to drive out the enemy that has taken our heart captive, and clear every corner of it by a complete work of eradication, so Christ alone may reign there. As it necessitated the driving out of Agag and his people to assure success to the people of God in that historical event, so it requires, in Christian experience, the utter destruction of depravity of the heart to insure spiritual success.

The plan of salvation is an uncompromising battle against Agag and his subjects. God commands that these shall be captured and utterly destroyed.

Saul undertook the great task of cleansing the land from the enemy, as God had commanded; and for a while he seemed to do well. Agag had been captured and put into a cage; the people had been utterly destroyed; but there was a compromise, nevertheless. "The people took of the spoil." "Saul and the people spared Agag, and the best of the sheep and of the oxen, . . . . . and would not utterly destroy them." It was *this* that so greatly displeased God; it was *this compromise*, not fully obeying the commandments of the Lord.

Saul did just what scores of our modern evangelists are doing, viz., they put Agag into a cage; that is, they preach suppression. Of course, it is a great thing to do even this much. To capture a wicked, unruly, and tyrannical king like Agag, is no small task. But this does not satisfy God; it is not the purpose of the Lord that he shall remain alive at all. There is considerable danger of his getting out as long as he is not yet dead. He was the head of all the people, he had gathered around him these subjects; and should he ever get out, he would soon gather his people, even raising some from their graves; and then the army of the devil would be arrayed more terrifically against God than ever before.

In this conflict a very significant thing took place, and that was, that the people spared the best of the oxen and the best of the sheep and hid them away over the hill. Just so it is in Christian experience. If Agag is spared, there will be a sparing of here and there an actual sin, and an attempt will be made to hide them away over on the other side of the hill. Notice also, the excuse,—they did it, claiming to do it for the purpose of offering them in sacrifice on the altars of worship. Just as though it would not be sin, if hid away for religious worship. What inconsistency there always goes with the false line of teaching, the false theory of suppressing the old man! But these oxen and sheep, although hidden away over the hill from the eyes of Samuel, did not keep from being heard. "*M-oo-oo!*" "*M-aa-aa!*" could be heard very distinctly by the Lord up in heaven. The people may not always hear these oxen and these sheep of sins, but there usually are two that hear them; and those two



are God and his true messenger. A true messenger hears them as their lowing and their bleating re-echoes back from heaven. God and Samuel heard these oxen and these sheep. God immediately instructed Samuel to go and call Saul to the altar of repentance.

Please notice the religious welcome given Samuel by Saul. "Blessed be thou of the Lord; I have performed the commandment of the Lord!"

This reminds me of the way some of our spirit-less and godless ministers do when first meeting a holiness evangelist. Their profession is high; their religious vocabulary is perfect. They have been plowing with Samson's heifer so long, that if it were possible, they would deceive the very elect. Saul was very quick to testify of this religious experience to Samuel. But Samuel was not deceived; neither did he fear the king; nor did he care anything about his high profession; he saw right through Saul as though he were but a sieve, and the lowing of the oxen and the bleating of the sheep were the principal cause of his attention just now.

Samuel had a very serious task before him. Agag had been spared; and the oxen and the sheep were very loud in their behavior against Saul. Surely the conditions were not very favorable for Samuel and Saul to be of one mind and of one spirit. Under such conditions there would immediately be a crossing of the swords. And it is at such times that the Sauls take the Samuels severely to task for not being of a proper spirit, saying they have not the spirit of Christ. But what did Samuel care about all this? It was enough for him to know that he pleased God, and that

he was in perfect accord and fellowship with him who sits upon the throne of heaven.

Samuel saw, however, that the first and greatest thing that needed attention, was to enter into battle with Saul and settle the sad state of that man, or give him at least the warning God had commanded. The king must first be dealt with by the messenger of God. The man in the pulpit, after all, as a general thing, holds the situation in his hands. Whenever God sends an evangelist to a church, and there is at the head of that church, a Saul, *this very Saul must first be dealt with*. Right here is where scores of our men fail. *It takes a genuine Samuel to walk on to another man's battle ground and rebuke the general of the army*. It takes an uncompromising warrior to walk right up to the one at the head and rebuke him in the fear of God, and do this in a proper spirit. Mark you,—Samuel was a valiant warrior. He had been fully informed of God concerning the situation; he perfectly understood the affairs; he also knew just what had to be done; and best of all, he *did it*, and did it in the fear and strength of Almighty God.

*Agag was ordered out. Samuel took his sword in hand and hewed him into pieces*. This was no small task. There is only one successful method to slay Agag; there is only one sword that is lawful for this task; only one way in which to do this, and that is, it must be on Scriptural lines. The Scripture is spoken of as a *great sword*; and Samuel was a mighty man with this sword. He knew how to wield it, and, at the same time, not hurt himself with it.

This is teaching worthy of careful consideration. Not everybody is called to take up this sword, and

wield it as *he* may think is right. Only those who are really called and anointed of God, having authority, may boldly stand up against the enemy and succeed in cutting the Agags down.

It is a very solemn thing to have had a call from heaven to take up the office and work of the holy ministry. Not many men can stand up very long under the severe and trying tests. Not many Samuels are there to be found in the land. Some go out with a little wooden sword, one they have had made for their own special purpose, but such an instrument is sure to break, leaving slivers or splinters in the hand of the warrior. Others attempt to make use of the true sword, but are so far from being competent that they cut their own hands, and at times it turns right to their own destruction. *Consider Saul's end! He died a suicide. He fell on his own sword.* Just so with every compromiser; with every man called of God and anointed with the Holy Spirit, and then failing to obey the commandment of the Lord perfectly. Sparing Agag, turned directly to his own death. Sparing sin, turns immediately to the spiritual death of the messenger of God. Wherever allowance for any sin is made, the one teaching this will cut his own heart out and go the way of eternal death. Such a one cannot live; such a man cannot win a battle; he cannot enjoy the presence of the love of God, or have upon him the shining halo of heaven. Such men will cry out for the mountains and the hills to fall upon them, that they may hide themselves from the frowns and curse of an angry God who has sent a holiness evangelist on their tracks. But such men cannot run away from God. The Lord will so hedge them in, and so head them off, that they

shall be compelled, as it were, to recognize that they have disobeyed God and are really worthy of death.

The preacher's remorse of conscience and trouble in soul may all be avoided if he see to it that he in no way displease God, but that he obey God at every point, knowing no man after the flesh. It is indeed very pathetic to see a man in such a sorrowful state. These are the men who can see nothing and can have no proper conception of the teaching of the plan of salvation. They cannot distinguish between holy and unholy.

Jesus Christ came to this world to destroy the works of the devil. With him it means *an uttermost salvation* or *no salvation*. It means to give up and make a complete work of it, or we shall find no deliverance. Palestine was a chosen place where God's people should find rest from all their enemies, which typifies heart holiness, or perfect deliverance from depravity. In order to bring this about, the kings and all the subjects of the kings, and all the property of the kings had first to be *eradicated from the land*. This had to be accomplished before it could be consistently called the Holy Land. Just so in Christian experience. There must be an uncompromising battle set in array against sin; the subjects all captured, the cattle and the sheep, together with Agag, all destroyed, before the heart can consistently be said that it is a holy heart.

Some would be bold enough to deny us this interpretation of this part of the Scripture. But if they do, they shall find that it means suicide to their own soul. Just as it did with Saul who trifled with God's great mercy; he fell on the battle field with the dagger in his own heart.

It was God's purpose in creating man, that the Spirit of God should dwell in his soul without a rival. In place of a wicked, domineering, and murderous tyrant sitting upon the throne of the heart, God purposed that Jesus Christ, the One slain from the foundation of the world, should have the whole heart of man, he thereby to be glorified throughout all eternity.

I once heard a story of a certain ranchman who had lost a number of his cattle. He started out in search of them with his horse and necessary equipment. At sundown of the first day he had reached a beautiful valley in the desert country, where he concluded to stop for the night. After a hasty meal provided by himself by making coffee on a little camp fire and eating his lunch in true pioneer style, he retired for the night. His bed was made of the blankets which he carried for that purpose. The saddle served for a pillow.

Upon awakening early the next morning he discovered that he was deathly sick. He was not able to move a hand or foot. It seemed to him that he was paralyzed. But mustering up all possible strength he made a desperate effort to rise. This produced vomiting, and finally relieved him sufficiently so he pulled his horse up to him by the rope and prepared to return home. Taking the blankets and putting them in their order on his horse he stooped down to pick up the saddle; when, to his horror! he saw what had been the cause of his peculiar illness. There was lying before him, all *coiled up*, and *asleep*, one of the largest and most *poisonous serpents* he had ever seen. It had crawled in, under the saddle, and it had nestled itself in the warm spot under the saddle of the sleeper.

Here, through the opening in the seat of the saddle, the man had been breathing into his lungs the poison of this serpent. It had so filled his system that death very nearly claimed him.

What an illustration of *depravity*! This depravity is indeed the work of the devil. *Man has inherent in his heart, by inherited sin, this venomous poison, which he is breathing into his system daily. This is fatal! Unless some remedy is found, the subject will never rise and reach heaven. Thank the Lord! the Son of God was manifested to destroy this wretched disease of depravity. To all who through him will meet the conditions, the promise is, that they shall have their hearts freed from this tyrant, Agag.*

## MALACHI ON HOLINESS.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi 3:10.

OUR text thoroughly covers every point in the doctrine and experience of perfected holiness.

Malachi had a clear understanding of the plan of salvation.

*Bringing in "the whole tithe into the storehouse,"* is perfect consecration.

*"Food in mine house,"* well describes the presence of Christ in the Christian's heart in entire sanctification in which he is to us a *"satisfying portion."*

*"I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it,"* is the "Promise of the Father," the Baptism with the Holy Spirit. This experience is an *overflowing grace*; no heart has ever yet been found large enough to hold *all* that is given, when God sanctifies his child. *"There shall not be room enough to receive it."*

The prophet's message is *to God's people*, it is not a message to sinners.

God's people had been coming far short of the pre-



scribed laws of Malachi's day. Coldness and indifference, which at times had even reached the stage of real hypocrisy. Such a state could not be favorable for the presence of God to dwell in their midst.

The people were from time to time warned by special messengers sent of God to rebuke them; they were exhorted to bring *their "whole tithe"* into the "storehouse." There had been an increasing poverty in the house of God on account of this low state of spirituality. Spiritual life soon goes where there is not a perfect submission to the whole will of God.

During the dispensation of Israel, God required that a tithe be brought into his storehouse. This was a commandment of Almighty God and was never to be broken during the life of this people. It was to be counted the portion for holy worship. It was a very reasonable and equitable plan. Those who have much, can well afford to bring a tenth, and those who have but little, to them it does not work a hardship.

It is not to be supposed that God had in real fact need of these things. But in order that man may be given a part in the plan of redemption God has given us an opportunity to co-operate with him. The main benefit in the scheme of the tithe is that we may be led to see the need of giving *ourselves wholly to the Lord*.

We must not fail to notice, that Malachi saw that the low state of spirituality was on account of the imperfect and dishonest offerings made to the Lord by his people. Many, it was said, had really "*robbed God.*"

It was required that the first and very best of the flocks should be selected as the offering for sacrificial service. The carnal nature, however, had led many to

take the *poor*, and the *blind*, or the *lame*, and offer them upon God's altar in worship. *Sour bread*, or *polluted bread*, had been laid down as sacrifice in place of the pure and the perfect.

Right here is where so many of God's people fail. They may have run well for awhile since their day of conversion, they may have succeeded for a season; but this inborn depravity of our nature will soon lead us to think that it matters but little if our offering is not quite perfect. The *blind*, the *lame*, and the *polluted sacrifice* is brought to the altar; and the tithe, in place of being a delight and a blessing to us, actually becomes a curse. In consequence of this, we can receive nothing from heaven.

Every true and honest Israelite brought the whole tithe; he brought the *best* of his flock, which was *without blemish*; and God greatly honored such offerings. The Israelite had no title to this portion; he did not count this as his own; it belonged to the Lord. He was merely given the privilege of acting as the Lord's steward.

People very often inquire, "Is the tithe obligatory today?" To this I reply: In the *letter*, or as a *ceremonial service*, I say, No. But in the spirit,—that for which the tithe of Israel's day stood,—Yes; In this we are obliged to measure up to the divine standard. In forms and ceremonies, in customs and methods, there are many changes as time passes on; but in the true principles of righteousness there has never been any change, and never will be any change; these are like God himself,—“from everlasting to everlasting.” It is very necessary, then, that we see clearly the true purpose of the tithe; and no man should fall short of

giving at least one tenth as a contribution to the cause of the Kingdom of God upon earth. *This* is the most reasonable method of finance and should not be neglected. It has occurred in some quarters that even this method has been an hardship to men adopting it by rule of the church, compelling each member to give his tenth. Now *this* is not Scriptural, if I understand the Word of God on this point. It must be a *freely offered gift* on my part. Even though in a sense it is counted as that which we owe the Lord; yet, he never delights in any offering if it be not with a willing mind and a perfect spirit. But for fear of slackness, let every member of the Kingdom of grace, make a practice to carefully follow this equitable plan of giving to the work of the Lord; and decide that he will not fall short of the true method and spirit of financial contribution. Give at least one tenth, and more if possible.

Now to go back to the heart-meaning of the tithe. If God in that day required a tenth from the Israelite, how much does he require of us, this day of the dispensation of the Holy Spirit? To be more explicit,—how much must we bring and lay on the altar that we may “prove him herewith” and receive the Holy Spirit in entire sanctification? *A tithe of all we have?* Yes; but the other nine tenths must also come along with the first tenth. *Not one thing dare I withhold.* There isn’t a thing we possess, even the very bones in our bodies, the blood in our veins, but *we owe it all* to God. The hairs on our head, the eyes he has given us, the hands with which we labor,—all must be counted the absolute property of the Lord.

The *bringing of the tithe into the storehouse* has in it a fine point. *God* is the storehouse keeper. This

*storehouse* is under his supervision; he has the lock and key.

Remember, It is not enough to count all the Lord's; we must *bring* the tithe to God and *request* that it be accepted and placed upon the altar; in the words of Malachi, that it be *placed in the storehouse*. When *this* is done it will be in safe keeping. But here is where the fight begins. The devil will defeat you here if he can. He does not want you to let God have complete lordship over you and all your property. He knows, as long as you keep it in your own control he will be able, at least now and then, to defeat you; but if all has once been taken to the storehouse, he can receive nothing more from you. No wonder satan is stirred to the very limit to hinder souls from making perfect consecration to God!

Here is where the time element comes in: We start for the storehouse with one or two articles; we take *our property*, or *worldly possessions*, and when *that* has been accepted, we receive a good blessing from the Lord. Then we come with *our friends*, or possibly *the members of our family*, such as the *children*, the *wife*, or the *husband*, *father* and *mother*, *brothers* and *sisters*, and we carry them up to be passed over to the storehouse keeper. If we succeed in this, we once more receive a good blessing from the Lord. God does greatly bless people who will turn all the cares and interests of their friends and members of their household over to him. The last, and hardest task,—in many a case,—is the task of getting *ourselves* to the storehouse, and really into it. To go in, and let the Lord put on the lock; and take the key and lock us forever in, is no small thing. To really be a *prisoner* of the

Lord! A *bondsman* of the Savior! to be *shut in*, and *shut up*! Not able to go anywhere, or able to do anything, without first asking the Lord if it is his will; if *so*, he will unlock the storehouse and give us permission. *This*, is indeed, *Scriptural consecration*. Who dare say this is too much? Who dare say this is not the better way of Christian living? How safe all our possessions will be, when once placed in the storehouse; how safe our life will be when entirely *under His care*; how easy it will be for the Holy Spirit to lead his child when we have once made this complete consecration to the Lord who has a perfect right to our all. Of course this is rather binding! But think of it! This is just what we need, to keep us from the roaring teeth of the devil. If there were no devil, if man were capable of taking care of himself without the help of an *Omnipotent* and an *All wise God*, then we might say something against a Scriptural consecration. Let others do as they please, let others say what they will, I am glad that *all my belongings* and *all myself*, has been taken to this storehouse, and that God has accepted it, and has placed it there for my good.

In bringing in of our all into the storehouse, there is usually a period where a consciousness of having fully complied with the will of God springs up in our heart. This is a very critical moment. Some have mistaken *this witness to their consecration* for the witness to their entire sanctification. This is a great mistake.

The one who is really conscious of having brought all into the Lord's storehouse, is in an excellent condition to receive the Blessing of Holiness. Such an one can pray with the right kind of a ring to his prayer,

and can exercise *appropriating faith*. He has *now* reached believing ground.

The evangelists and workers should be very careful at this point, and *insist* that the seeker leave not off seeking until the windows of heaven are really opened and the blessing of entire sanctification given. Unless the work of this second and distinct change be actually realized, the seeker is almost sure to take back all his offerings that he meant should remain on the altar. This would necessitate the going over the same ground again in order to come up to the place where faith for real holiness may be exercised.

God, through Malachi, makes a great promise to all who come with their tithe into the storehouse. The natural man would consider it a hardship to give *all* his property and himself to God. Many imagine it to be a *loss* to the individual making such a covenant; but in place of it being a *loss*, it actually becomes a means through which we are greatly *enriched*. This is what God promises when he says,—“I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts.” (3:11)

*This is a great promise,—and it is as true as it is great.*

Let us consider the spiritual setting of this Scripture. Inherited depravity,—that *perverted* or *moral crookedness* of the soul, is the *devourer* of our spiritual life. God promises to *rebuke* this devourer. He will *destroy* this enemy so we may bear *much fruit*. This is clear teaching on the *eradication* of depravity, and is a direct blow against the false doctrine of *suppres-*

sion. The worm in an orchard destroys much fruit, so does the worm of *inbred sin* destroy much spiritual fruit. Please remember, this promise of God to *eradicate the devourer*, is upon our bringing the whole tithe into the storehouse.

Many have never received the blessing of entire sanctification because of their imperfect consecration. They do not put *everything* upon the altar. There is *something, somewhere*, that they are withholding from God.

The reasonableness of our consecrating all to God is referred to by the following Scripture: "A son honoreth his father, and a servant his master; if then I am a Father, where is mine honor? and if I am a Master, where is my fear? (1:6.)

A true son is one who has a perfect interest in all that his father possesses. He gives him due honor and respect. He devotes all his time to the father's interests, knowing that it works directly to his own interest. He eats at his father's table, sleeps in his father's house, and is sheltered under his father's roof. By being a *faithful* and *obedient* son, his father is pleased, and he is recognized as the true heir and is sure of the family estate.

The *true servant*, likewise, teaches perfect consecration. He serves his master with a *single eye*. His wages is the least of his thoughts. He does his very best, in everything, and seeks to please his master in all his labors. Just so, only still better, is perfect consecration to God for holiness. *All* is counted as the possessions of God, from whom we receive them; and in return we sit at the table of heaven, and eat the bread of holiness, and drink the true wine of eternal



life. The *true son* always recognizes the father's right to the property and gives him the true affections of a son; and the *true servant* seeks no special honors, or how he may be exalted. It is enough that he has been given a place where he may serve. Doing his very best in all things, yet, he considers himself an unprofitable servant.

*Perfect consecration* never fails in the heavens being opened and the Holy Spirit sanctifying us wholly. God is more willing to do his part than we can ever be to do ours.

Now in conclusion, I wish to emphatically impress upon the mind and heart of the seeker, that this divine work of entire sanctification is a wonderful work wrought *in us*, which *purifies* and *refines our moral nature*.

In Malachi, 3:2, 3, the Spirit of God is spoken of as "a refiner's fire, and fuller's soap." The prophet says, "He will sit as a refiner and purifier of silver; and he will *purify the sons of Levi*, and *refine* them as gold and silver."

Please notice here,—"*the sons of Levi!*" Not the sons of Baal. Not the heathen, but the *children of God*.

The *refining*, the *washing with fuller's soap*, all, signifies a *perfect* and *thorough* work to *eradicate sin from the heart*. If God comes as a refining and burning fire, does this, then, not mean that it is possible to be delivered from our *inborn crookedness*? This is ample proof that the apostle had good reason to say, "though sin abounded, grace did much more abound." (Rom. 5:20.)

It grieves us very often that there are, in the land,

so many false or superficial teachers of consecration. This largely accounts for the reproach and inconsistency that is found in many quarters of the Holiness Movement. Perfect consecration, accompanied with an exercise of perfect faith, should always be made as clear as possible to the seeker, and he should be given no comfort until both have been met. Unless the seeker has a clear consciousness that he has brought all, and laid it upon the altar, and in answer to this, has really received the definite work of entire sanctification in his heart, he will not find much strength to hold out during times of severe testings. That which God requires of us, we may know whether we have met it; and that which God promises on his part, may also be known by a *definite witness* that they have been bestowed.

Let me urge every honest soul, to seek intelligently, and submit to God with *all your heart*. Search your heart by the help of the Holy Spirit. Pray for special help from heaven. Seek definitely. Consecrate very carefully, and do it by special covenant. Give all up freely, and fully, and expect nothing less than *entire sanctification*. Expect to receive so clear and definite a change in your heart that you cannot mistake it having been accomplished. Do not permit your faith to waver, but *believe* that God *can*, and *will*, do this wonderful work in your soul; yes, *believe that he does it now!*

## ANANIAS' AND SAPPHIRA'S DEATH.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price." Acts 5:1, 2.

THE words of the text refer to a very sad event that took place in the first days of the Apostolic church. The church had been blessed with a wonderful outpouring of divine grace which had come down upon it in answer to their ten day's tarrying in the upper room at Jerusalem. Signs and miracles were being wrought by special gifts that had been bestowed upon certain ones of their number.

The work of salvation was so genuine in these days that it was not difficult to detect the false when anything of that nature appeared upon the scene.

The enemy, nevertheless, would not give up the fight without making every effort to destroy the people of God. God's messengers were brought before the council, they were accused, and threatened, and were cast into prison. However, this did not abate their zeal, nor did it discourage them. Many were being saved and added to the church. Perfect consecration must have been the spirit of all these men and women of these first days. Great affection and love for each other was manifested. "All that believed were together and had all things common; and they sold their posses-

sions and goods, and parted them to all, according as any man had need." (Acts. 2:44, 45)

Here and there some have sought to imitate the example of these early Christians by following this custom in the letter; but, it is not the letter, it is the perfect spirit of consecration that pleases God.

It is recorded that "Joseph who by the apostles was surnamed Barnabas, a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet." (4:36-37.)

This man did just what the standard of holiness requires. He sold *all*, and *gave it to God*, so distribution might be made according to the needs of the Kingdom. With such a spirit, and making such a sacrifice, all the poor, or less fortunate members of the flock of Christ, could be properly cared for. And this spirit and custom had its great reward. There is in this the true principle of Christian socialism.

Christian socialism is not an arbitrary or compulsory method demanding that men give their means to share it with those who have nothing. No, this is not Scriptural. It is by *perfect consecration* to God of *all we have*, and acting simply as a steward over these possessions. When such a consecration has been made, God can call on us any day or any hour and request this or that, and we obey him gladly. But unless the consecration is perfect, there will be more or less a spirit of self-interest or a thinking ourselves to be the owner of such property or goods.

The work of salvation was daily going on in the meeting. Peter seems to have been the one chosen of God as the special evangelist and leader. The Holy Spirit was mightily upon him. The fear of man had

entirely left him on the day he was sanctified wholly in the upper room. His exhortations were on fire with the Spirit that mowed down the wicked unbelief and opposition. Hundreds had cried out, "Men and brethren, what must we do to be saved?"

It was during the days of the revival that this man Ananias and his wife Sapphira concluded to do as others had done, except that they kept back a part of the price of the land. Just what else occurred, or what prompted them to fall into such a pit, we do not know. However, we do know that it was by the temptation of the devil.

The devil is always on hand to destroy the true work of God, and, no doubt, sought at this point to destroy the church of Christ. He knew well enough if a few false men and women could once get into her ranks, that the whole number would then soon be destroyed. It should be remembered, that it was through persons who were interested in the work of salvation and desired to be connected with the people of God. So when the fatal hour approached, here came Ananias and his wife; he preceding her to the accustomed place of offering their price of the land. He laid it down at the apostles' feet. It must have been a very serious moment! It was a very serious crisis of the church. How the dark cloud of opposition must have rested down upon her that moment. Some of us know what these dark moments are. Things transpire during such moments in the kingdom of the devil that would be enough to cause the host of heaven to cry out with horror!

But God had a man in charge of the meeting who had been anointed with the Holy Spirit. Peter's spirit-

ual eyesight was good. He could see through men's motives as though they had been made of a sieve. He could tell whether a seeker of the pure and Holy religion was really in earnest or not. This is why Ananias and his wife Sapphira did not pass on this day.

At this point it took no little courage on the part of the apostle. He dared not to let his human sympathy get the better of him. The Kingdom of heaven was at stake. If he prove unfaithful at this great crisis, great destruction of souls would be the consequence. "But Peter said, Ananias, why hath satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?" (Acts 5:3.)

What a heart-searching question! How it must have cut to the core! It was indeed as a knife laying bare the very thoughts and intents of the heart.

Poor Ananias failed. "Hearing these words he fell down, and gave up the ghost." Very sad it is, that his poor wife became involved in this wickedness. They had agreed together; and whenever a man and his wife agree together to be unfaithful to spiritual light, the case becomes far more serious. Hardly ever do we see such men and women brought to Christ. When the *one* is convicted of his deed, the *other* is all the more obstinate and rebellious. Let husbands and wives, that may hear me, take warning of the fatal step of these two persons!

Both were immediately stricken down with death. It was not a day of mercy with the Lord. Their hour of mercy had passed. They had despised the grace of God and had trampled under their feet the only remedy that can save man from sin.

Let us particularly observe, that it was on account

of the presence of a true evangelist, and the presence of the Holy Spirit upon him and the people of God, that this man and his wife were not able to pass through and become united to the church of Jesus Christ. Up to this period the church had been kept pure. She was a Holy church and was free from every spirit of hypocrisy, and God could not let this attempt go by without a judgment-warning to all people for all time to come. So the judgment fire fell in destroying flame on this day, and as a result there were two lying cold in death.

Let us not fail to see that it is recorded that immediate disposition was made of these two dead bodies. "The young men arose, and wrapped him round, and carried him out and burried him." (Acts 5:6.) "The young men came in and found her dead, and they carried her out and buried her by her husband." (Acts. 5:10.)

Wherever the Holy Spirit has his way the church of our Lord Jesus Christ will be kept free from hypocrites. The true people of God are a separate people. They are peculiar in that they are of a conscience that is void of offense. *Dead folks are not allowed quarters in the rank and file of the army of Christ. Such must be buried.* It is significant that wherever real godliness is experienced, hypocrites and false prophets and false professors will always be killed. *The Holiness Movement kills all the deceivers and the pretentious and false followers of Jesus Christ.* You say, "How do you do this?" and, "Why do you do this?" First,—All the false will find their religion to be not the true kind in a true evangelistic meeting; and if they have been deceiving the people, or, possibly, have been deceived



themselves, they will be deceived no longer. They will, in a sense, be dead, and not heard from any more under their pernicious pretensions. Second,—This is the Lord's own doing. His Spirit becomes a very sharp instrument of death to all that are false; and it is *He* that cuts down and slays to the heart. No man can stand up against the Word and the Spirit of God and live. We must be in harmony with his Word.

There was at this time a very radical difference between the genuine and the false. There certainly was a division upon this occasion. Not only a division, but the two that had come with a dishonest offering, or consecration, had been carried out and buried. This must have stirred the opposition tremendously. Talk about evangelists being unpopular in certain places, I think *here was a meeting where Peter and his band were not very popular with the unconverted public.* At such times great bitterness is manifest toward the followers of the Lord. There are at times some of our own people who do not see through some of these judgment visitations of God, and because of this, they also tremble. It is enough to make men think, and enough to search the heart of any follower of Christ; but this is what the church needs in order to keep it free from those who are not really given up to the Kingdom.

The true church always detects the false; and such people are by them taken and carried out to the cemetery and buried. Whenever this is done great prosperity follows. Not so much in immediate accessions as in a genuine advance of the work of the Lord.

Were certain churches to begin this method in our day they might have nothing left when they got through. In many cases the pastor and every officer or

member of the Official Board would be carried to the graveyard and buried. It is plain to see, however, that the reason this burying of the dead people is not carried on, is, that *all are dead and there is no one to carry out the dead. It takes a live man to carry out a dead man. It takes a live man to discover that another is dead.*

What this visitation and judgment of God meant to the church can hardly be estimated. True, it was a sudden death of the *human body*; but it certainly was *also the eternal death of the soul*. No one's soul can live after lying to the Holy Spirit; that is, no one can inherit the Kingdom of Heaven, if he, in judgment-visitation has been smitten for his lying.

Since then, no doubt, thousands have fallen dead at the feet of God's messengers, but because it is only the death of the soul, men have ceased fearing the judgment-visitation of God in this day. Were the spiritual death always to be accompanied by the death of the body, I fear there would be a great many funerals during a series of revival meetings in some places. It would keep the pastors busy burying their dead.

This Scripture should be carefully studied for light on perfect consecration.

The true child of God *gives all his possessions. He brings them all to God. They are laid at the apostles' feet*; that is, God's messengers are recognized as worthy of trust and favor.

What a fearful thing, after all, it is, to fall into the hands of an offended God! "Our God is a consuming fire!" Sin cannot be allowed in heaven, neither can it be allowed in the ranks of the Lord's people. To trifle with God's mercy is worse than plunging into the

Niagara. To be dishonest at so serious a time, as when seeking holiness, is positive suicide. *This is thrusting the dagger into one's own heart!*

And yet, scores of seekers at our altars, when questioned, "Have you sold *all your possessions?*" answer, "Y-e-s." When asked, "Did you sell it for *so much?*" they answer, "For *so much.*" *O you people who want to make heaven your home! Hear the message of the Lord! Take warning! Take warning! Do not lie to the Holy Spirit! Do not this wicked deed and lose your soul in hell!*

There are some who are really honest, supposing they have brought *all*; and God bears with them for a season in order that they may discover their unsatisfactory offering. It means a great deal more to sell *all we have and bring all we received*, to be placed forever upon the altar of the Lord than many people suppose. We often join in singing:

"Here I give my all to Thee,  
Friends and time and earthly store;  
Soul and body thine to be,  
Wholly thine, forever more."

But it means more than singing this as a *sentimental song*; we must *do* just as we *sing*; it must be *consistent singing*. Do we really *bring* our friends and loved ones, and consecrate them *fully* upon God's altar? Do we really reach the point where *every cord is cut* that ties our heart to them? *Do we give up father, mother, brothers, sisters, and every family or social tie?* Do we really give up *our children?* Do we give up *husband, or wife?* Do we bring every *possession?* Do we *give,*

and that *freely, all our time, and all our talents?* So that our time, and our all, shall be the property of none other than the exclusive property of our Lord who purchased us? Do I make a *complete consecration of myself?* Am I *really on the altar? fully for Jesus? for time and for eternity?*

If you have really *sold all your possessions and have brought all you received for them, then I will exhort you and encourage you to pray for, and expect the sanctifying fire of the Holy Spirit to fall upon your soul.* You shall not be disappointed. God is pleased with *such men and women*, and he seeks *such* to serve him. *This* is the class of worshippers that heaven shall be filled with. God is preparing them by his gracious work of redemption. He is sending out messengers constantly, inviting souls everywhere to repent and seek this great salvation. Shall we then neglect our salvation any longer? Drop upon your knees this very moment, and call upon him whose hands and feet and side were pierced that we might inherit this great salvation. Ask him to give you grace to see the need of your poor heart. Will you not let this awful judgment visitation upon Ananias and Sapphira help you? Come with all your heart, lay everything at Jesus' feet, and do not turn away until he speaks peace to your poor soul. *Such seekers find; such people are made alive; such souls receive the blessing of entire sanctification.*

## NOAH AND THE ARK.

"By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith." Heb. 11:7.

WE have in these words some of the best teaching on present day conditions concerning the Kingdom of God of any to be found in the Scriptures. Especially is this very applicable to the revival brought about under God through the Holiness Movement.

Noah lived in a day when righteousness, indeed, was not the general conduct of man. It was a very dark day. The outlook for good victory of holiness was not hopeful. The need was very great for some extraordinary thing to be done. The human race had so badly corrupted itself that there was now but one family that had the favor of God. The Scriptures tell us that "Noah found favor in the eyes of Jehovah." (Gen. 6:8.)

God spoke to Noah and revealed to him some of the important facts concerning the conditions of that day. In spite of the wicked state of mankind, *this* man had his ears open to God's voice. He heard God speak from heaven.

God had two things in mind when he called Noah;

viz,—That Noah and his house might be saved, and that the Kingdom of God might not be utterly destroyed upon earth. To rescue the Kingdom Noah was taken into the plan to co-operate with God in this great work.

The storm was threatening. It was sure to come upon a people that had defied the Almighty. Sensuality and extreme wickedness had had full sway; and men in such a condition do not see, neither do they hear, the coming of the storm. How true it is that thousands of men revel in sin, drinking and swearing, lying and stealing, fighting and quarreling, and hear nothing of God's coming judgment. Faithful messengers may seek to warn them, and true people of God may endeavor to arouse them to a sense of danger, but they only laugh at those who are burdened for their salvation.

God had a plan by which Noah and his house should be saved. It was to be by the preparing of an ark, [a means of rescue], that should serve as a means to shelter those whom God sought to save. The plan of this ark was given to Noah, and he was given ample time to prepare the same. It is remarkable that even the cattle and all living creatures were given quarters in this ark. These had a decided preference with God, rather than man who had corrupted himself and turned against him. It was only to be for those, however, who had really pleased God and had found *favor* in his eyes. Sinners should have no place in it.

No doubt the building of the ark and the preaching of Noah furnished the wicked considerable to talk about. It must have seemed very strange to them that a lone man should seek to save himself by the preparing

of an ark. His warning to the world that God was about to send a storm of judgment upon the wicked, no doubt, they turned away as idle words. For, to a people who are hardened in sin, and to those that have no respect for heavenly messengers, it is but a meaningless sound.

It is worthy of note, that this man who had found favor in the eyes of the Lord, had children. *He was not childless.* The true man of God has children given him by the Lord. There is something radically wrong when a man who makes a profession of salvation has no one born into the Spiritual Kingdom. This is especially serious if I am a minister of the gospel, or at least profess to be. Unregenerate preachers have no Spiritual children. None are begotten by the Holy Spirit, as a direct result of their ministrations. They are childless. They may make themselves dolls, and play with dolls, or they may (if they are as some I have seen) kidnap the children of other men and count these as their own begotten people. *O what a lot of false religion there is in the world! What a lot of making of dolls, or kidnapping of other men's children!* But all this comes short of being the true work of the Lord.

Notice, God appeared to Noah, the parent of these children; and through Noah these children were provided with a means of rescue. Through the father provision was made for the children. Parents are considered accountable to God for the care of the children. They are the ones to make provision for the coming storm of a serious epidemic.

Here is a very important point. If a man has no converts; if no one turns from his sins and is saved;



in short, if he has no children given him as the result of his ministry, why should *he* then want to *criticise the plans and methods of those who do have them?* *O consistency, thou jewel!*

Do you suppose that the wicked people knew what was going on in the mind of God at this time of the building of the ark? What did *they* know as to God's purposes and plans? Did they know that it was God, and not Noah, who was back of the building of the ark? No doubt a great deal of criticism was in the air; men standing near, saying, they would not do this or that; and that if *they* had the management of it, it should be so and so.

Right here let us stop and think a moment, and if we have been of that number let us get down on our knees and ask God to forgive us our great wickedness and promise him that we will do better.

They certainly must have accused Noah of selfishness. To build a structure so narrow, and so unsatisfactory, [to the critics], so entirely contrary to the laws of architecture! *So independent! No one was asked for advice! What an independent man Noah must have been! The idea! only large enough for himself and his small band of children!* If I am not badly mistaken, (for I think the world was then about what it is now regarding the sinfulness of the heart of man), some said something like this: "He thinks he is doing it!" "Won't Noah make a fine manager of an ark!" "What will he do when he goes to sea?" "Where did he learn his profession?" "What does he know about keeping a boat above water?" "Wonder if he will know enough to take an anchor along?" "Does he know for what shore he is bound?" Some

may have come a little nearer and ridiculed thus: "Don't you think, Noah, that it will be rather dry sailing?" "When will you want us to help you get your boat into the water?" "Wouldn't it be wise for you to try your boat before the flood comes?" "It may not be water-tight."

Noah was wise enough not to let any of the remarks or ridiculing of these wicked blasphemers disturb him in any way. His eye was fixed on God. He was not listening to the voice of man, but the voice of God. He cared not for the unfavorable environment he was in; he was determined to be prepared for the coming storm. *None of these opposers were given any part in the making of the ark. They were utterly incompetent and would have frustrated God's plan. Had they been given quarters in the ark they would have bored holes into its sides or bottom which would have let in the water and all would have perished.*

This ark served a very important purpose. *It separated Noah and his children from the wicked people, and at the same time furnished them shelter.* When the floods came and the rain descended *the ark was their refuge*; and as the water rose and finally covered the highest mountain they had nothing to fear. God had chosen this means of rescue and he had seen to it that the door was properly closed before a drop of rain had fallen. The depth of the water, whether one foot or one thousand feet, made no difference to those inside of the ark.

It is of considerable importance that we fail not to recognize that the ark did really serve the purpose and that it was perfectly satisfactory to Noah and his children. What thankful hearts they must have had

while the rain beat against it on the outside and while the storm was tossing them from wave to wave; for had it not been for God's great mercy and special intervention, they all would have perished. How few people there are, after all, who are in such a state of spiritual life to hear the voice of mercy in time of a coming judgment!

What a scene it must have been. Men, women, and children by the thousands perishing without a possible way of escape. They had rejected God, had mocked at the plan of rescue, and now they are beyond the reach of mercy. Their day of probation had passed.

Noah's ark is a true type of Christ. It truly represented the Redeemer. These that had entered it for refuge were saved.

Noah had been chosen to take charge of this ark. He had found favor in the eyes of the Lord so he had been chosen. Leadership, or to be made captain of the Lord's ark, is by divine appointment. No man can take this office unto himself. This ark has the devil for its enemy and great care needs to be exercised that no one be chosen who is in league with the devil. The devil seeks to destroy it. No one but such as have had their hearts saved from every root of sin can be entrusted with this position. Self-exaltation and worldly ambition makes one utterly incompetent for so great a responsibility.

In the application of this we have good help for our present difficulties concerning the Holiness Movement.

A true messenger of God always finds favor in the eyes of the Lord. God gives him children. And God requires that these children be given parental care. The storm of the world and sin seeks to destroy them.

Thousands are taken and slain by the enemy who might have been kept in the way of eternal life had some one cared for them like a parent cares for his children. No child can live without proper means of protection. Thousands and thousands have been destroyed on account of the want of proper protection.

It was not a small task to build an ark perfectly watertight and so it would carry its cargo. Even so it has been no small task to organize the children of God for protection in times of religious storms. The church is a good representation of the ark. As the ark stood for Christ so the true church has always stood for, and represented Christ. Wherever the church has been a true body of Christ, those who have entered her fold have been saved. A very sad thing, however, is, that the church has so often been destroyed by the enemy. Whenever she has kept to the spiritual plan of architecture she has furnished her people a means of rescue. Not that there is any efficacy in the plan of organization; but nevertheless, the body of people that believes itself to stand for Jesus Christ and his holy religion must truly represent him as a Savior who furnishes refuge from sin. Unless they do this, they fail. Here is, then, where the enemy succeeds to shoot the ark full of holes, after which she is bound for the bottom of the sea.

Just as soon as the enemy succeeds to bore holes into the church of our Lord, a great victory has been won by him. Thousands of souls are on board, and if she is doomed, where are her passengers bound for? They all had great confidence in her, and were assured that the shore would be reached without any difficulty;

they had perfect confidence in her captain and crew; but now, *where are they?*

Men and brethren, you will accuse me of having a wrong vision of the condition of the church. You will accuse me of an improper spirit towards the ministry; but, *listen, as for your souls!* Of all the men that stand at her head, of all that occupy the pulpit, *how many have we who are really safe captains of the Ark of Christ?* Tell me, *how many?* *As long as God lends me breath, as long as he lends me strength to move my pen, it shall be used in defense of the church of my Lord that he purchased with his own blood. My cry is against the rebels that seek to enter the ark to destroy it, my cry is to keep her free from the enemy. With the ark loaded down with worldly people, and having a godless man at its head, it can never reach the shores of heaven.*

It is the cause of a great deal of grief and agony to the children of God that the church has so sadly fallen into the hands of the enemy. Much prayer and fasting is necessary so God will not cast us all off; that the storm of judgment may be averted. The Northwestern Holiness Association sees this sad condition in Zion. Her leaders and members are crying to God for help. It is her desire that all the churches might be true representatives of the Lord Jesus Christ. We seek to warn the souls that have entered her folds. Unless they be aroused to their need of genuine salvation they will go to the bottom of the sea and be forever lost. *Many* have criticised us and opposed us; but *few* have really seen eye to eye with us and given us an arm of help. *Some* have laughed, *others* have ridiculed. Jealousy and hatred in no small degree have

been manifested, but the ark is rapidly nearing completion. Trees are being cut down and sawn into boards; timbers are being prepared out of the best pieces; men are gathering the pitch in order that she may be made perfectly water-tight.

It is our earnest purpose that this ark shall represent the Savior who seeks to save all who come to him. It is not for a few self-seeking narrow-minded persons. No; it is for all who may desire to enter the Ark of Christ for full deliverance from sin. We seek not to destroy the arks that have been built during the past centuries. No; we offer our assistance to help rescue them from the hands of the enemy. We are ready to help plug up their leaks and help repair the holes that the enemy may have shot into their sides. According to the pamphlet by W. H. Burns of Chicago, Methodism alone has twenty-two holes in her ark. It is stated by this faithful man of Methodism that she has made twenty-two departures from the vital doctrines of the church. The enemy is doing his best to bring in all kinds of *damnable heresies*, hoping in this way to sink her with her cargo of living souls. *This we cannot permit. We make our protest. We cannot stand by and see all manner of unbelief and skepticism come into our church and say nothing in return.* Of course they say, "*What do they know?*" "*Where have they studied theology?*" *But this does not turn us out of our path of duty. We are determined to push this battle to the very gates.*

The sad part of it, however, is that while we are laboring to help repair the ships of Zion, while we are coming along with some new pieces of timber, and some buckets of pitch, they take us for the enemy and fire

upon us with their artillery. *Shame on such men! Disgrace, it is, that they are so blind!* It is not enough that thousands are perishing, and not enough that these arks are leaky and sinking, but *they actually seek to destroy ours.*

Brethren of the Holy Kingdom of our Lord Jesus Christ! *To our knees! To the teaching of the Holy Scriptures!* Let us be honest and upright. Let us be what we profess to be. If we have really entered Christ in salvation we are of one family and love each other fervently. We shall not fire shots of opposition against the true Ark of God. *The Holiness Movement has come to stay.* She seeks to do her best that all who will may find salvation. And in order to do this to the very best advantage, we must give careful attention to the matter of organization. In the past this phase of the movement has not had sufficient attention. It was supposed that all would go well without this, but we see it is high time to build our ark very carefully according to the architectural plans of heaven. *We must have thorough organization and discipline. We cannot hope to go on on loose lines any longer.*

We must have a system for separating the people from those of the world. This does not mean to withdraw ourselves from the churches or from the unsaved public, but *it does mean that there must be a collective body of souls who live up to the Scriptural standard and receive Scriptural instruction.* This is not had in the great majority of the churches of our land. Worldliness and *lifeless teaching* is the order. If we do nothing for our people the coming storm will find us without a means of refuge.

The Northwestern Holiness Association has been



providentially forced to acknowledge the need of thorough and strict discipline. She has prayed to God, and in the fear of God provided a place of refuge for her children. Many critics have been on hand. Some saying, no ark is needed; others, that it is not made on the right plan; and others again, that the proper man is not in charge. But in the face of all this, the building of the ark has been going on.

Now a word to our critics and opposers: In the fear of God, we ask, Who has a right to criticise this ark? Have you who are not adherents of this body? Did the rebels of Noah's day make any impression on God to remove Noah? No! They accomplished nothing; they died. What right had they to find fault with Noah's plans and with Noah's work? Wasn't *he* an honest man? *Was he a rogue?* I suppose some of them thought so, but God testified to his perfection.

These opposers in Noah's day did not intend to ride in the ark with Noah anyway; why then should they have anything to say regarding how, or of what material it was built? Just so in the matter of system or organization in the ark of the Lord Jesus Christ. Those whom God may have called, and those who may be finding favor in the eyes of the Lord are very much concerned at this period of the world's history that proper methods may be used to provide protection for the children of God. These men see that the storm is sure to come. They have given their lives and their all for the holy kingdom. If such, then, are led of the Lord to make a careful provision, such as the forming of bands and the organizing of associations; and if they, under God, choose to put in charge of this work

some competent and God-fearing man, or men, who should object?

God was very merciful to the people in Noah's day. He gave them one hundred and twenty years in which to prove it or investigate it. But how many were there of the whole world outside of Noah and his house that requested entrance? So it is regarding the objectors to the plan of the association. They object, or they claim not to understand its purpose; moreover, they become more and more blinded rather than reach a place of seeing the truth and the Scriptural plan in its architecture.

Just as sure as the world was covered with water and all life perished, so there is coming a day when it shall once more see a judgment,—but this time it shall be of fire. The Kingdom of God (perfect salvation from sin through Christ) is our only refuge.

In conclusion: Noah built by faith. He did not go by sight or by sound. His eye was fixed upon God and his ears open towards heaven. Such a man is sure to have success. A million men may be against him, and not another soul besides himself be able to see a thing, yet the trees are cut down and the pitch is being prepared in spite of the unfavorable conditions.

*O thou who hast stood against Noah and his ark! Take warning! Is your heart right with God? Have you entered the Ark of perfect salvation? If so, you will no longer lift your hand against a heaven-indicted plan for rescuing souls from sin. You will have a proper spirit toward all God's children and at the same time delight in helping build the ark. God bless you!*

## GIDEON AND THE THREE HUNDRED.

GIDEON is one of those characters given a place in the Scriptures that towers far above many other men. His very name is worthy of notice ; its definition is,—*one who cuts down*.

The Kingdom of God is in constant battle. Fire was opened on the enemy when God cursed the serpent, and war has raged ever since. The greatest war that ever was declared is the war between Christ and satan, between the Holy Kingdom and the devil's kingdom.

During the life of Gideon serious trouble arose between Israel and the enemy. "It was when Israel had sown, that the Midianites came up ; the Amalekites, and the children of the east ; they came up against them ; and they encamped against them, and destroyed the increase of the earth." "They came as grasshoppers for multitude." *These Midianites entered into the land to destroy it.* "And Israel was greatly impoverished because of the Midianites." (Judges 6:3-6.)

This was certainly very discouraging. Their hard labor, all to go for naught, and they to be left without sustenance. They took the proper course, however, and cried unto the Lord. How often this has been repeated since the days of the Egyptian bondage of Israel in captivity to Pharaoh. Such cries God always hears, and in answer to them, he always sends his peo-

ple relief. "And it came to pass when the children of Israel cried unto the Lord because of the Midianites, that the Lord sent a prophet unto the children of Israel." (v8).

Let us give careful attention to this interesting call. The prophet's name was Gideon; he was but a very ordinary man; a thresherman. For we are told "he threshed wheat by the wine press." (v11). But God can find his men though they may be unnoticed by us. So "the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor." (v12). That was indeed a wonderful message from the Lord to Gideon. No greater message could hardly have been sent him. This is a very important thing for us to bear in mind in the consideration of this discussion. No man can hope to be much or to be successful except God approve of him and is pleased with his ways. And when God approves of a man for a certain duty, the anointing is given, without which it would be useless to attempt so great a task as leading in a reform movement. Hundreds of Christians, both ministers and laymen, fail right at this point because *they have not received the special anointing for the great responsibility before them*. At such times the Kingdom of God undertakes great struggles for which it takes a great anointing of the leaders for such battles. The Scriptures clearly teach the necessity of this anointing. Remember, this *special anointing* for leadership is a *special gift*, and it must not be confounded with the Baptism with the Holy Spirit in entire sanctification. Gideon was humble and very much felt his own insufficiency. He acknowledged this to the Lord, and said unto him, "Oh Lord, wherewith shall I save Is-

rael? behold my family is the poorest in Manasseh, and I am the least in my father's house." (vi5). But the battle was not to the strong or to the mighty; it was to be by *special help from God*. For "the Lord said unto him, surely I will be with thee, and thou shalt smite the Midianites as one man." (vi6). *This was the promise of a great victory.*

These promises of God were sufficient; Gideon believed God and knew God would be with him; so preparation for battle was made. The first thing that needed attention was to select an army. Gideon must have soldiers,—not necessarily a large army, but true soldiers. Many battles have been lost on account of unfaithful soldiers. *Unfaithfulness* in the army is far worse than incompetency; and this is especially true in spiritual warfare. The difficulty is not so much in the failure of having a large army as that it is hard to find genuine soldiers; soldiers that are really true and will not turn to their heels and run. "The Lord said unto Gideon, the people that are with thee are too many for me to give the Midianites into their hands; lest Israel vaunt themselves against me, saying, mine own hand hath saved me." (7:2.) Self-exaltation and pride of human power often springs up on account of victories in battle. To give glory and honor to *men* rather than to God is our great danger. On account of this Israel was first to appear for a thorough test and examination.

Thirty-two thousand men of Israel gathered to pass through the test to see whether they were really competent for spiritual battle. Only such as were able to pass the test should be allowed an admittance to the army of Gideon. It was a careful method of sifting out those that could not be trusted in times of crises.

The unfaithful, the untrue, the cowards, and all the stumbling blocks were in this way to be sifted out and set aside.

The first test reminds one of the first work of grace or regeneration. True soldiers of the Kingdom of God must be able to pass muster at this gate. That is, unless they are really born of God, they cannot be used; and they necessarily must be counted out. There is utterly no use to go to war with dead men, or men that have fallen into a spiritual sleep.

Out of this large number of thirty-two thousand seekers, it seems, only ten thousand were able to pass so as to measure up to the standard. The twenty-two thousand could not pass through the sieve. The meshes were too small; or rather, the people were too large for the meshes, for the trouble is always that men are too big, and God cannot use men who are big in their own sight.

Such a method of close sifting must have stirred up the carnal mind in those that failed to pass. *There surely was a division in Israel that day.* More than two to one against those that had been accepted. *The ten thousand were a separate and distinct class.* These ten thousand, no doubt, were a fine body of Israelites. Many a leader would immediately strike out to war with such an army, and would not wait for any further orders; such people, very often, are so on fire that they cannot wait for more careful searching and preparation, and on account of this get shot down by the enemy.

All the backsliders and false professors had been sifted out. Gideon had a company of real live men. Surely all the *wooden men*, and the *dead men* were dis-

covered, and had been cast out to one side with the others that had been rejected. *Dead timber* and all manner of *worthless timber* causes the man of war more trouble than one would imagine. Often it is a serious proposition to know just what to do with it. However, this Scripture lesson reminds me of a genuine holiness meeting. At such a meeting there is a very close line drawn so all may discover just where they are. There will be a true sifting and discovering to the attendants just where they are in heart and life before the Lord. Thirty-two thousand had gone forward to the penitent form as seekers of regeneration. Only ten thousand really got the victory. The twenty-two thousand were sent back to their tents. No doubt many of these were offended and went home! But *Gideon was not yet through with his tests. The ten thousand were now invited to the altar the second time.*

The sieve was now brought that had still *finer meshes, a sieve for the experience of entire sanctification.* What a breathless conviction there must have come upon the ten thousand at this point of examination! There must have been some squirming and twisting in the ranks of these who now had come to pass the second test. It is about the best picture of a good number of seekers for holiness of anything we have in the Old Testament. The analogy is in every particular complete. The responsibility upon the one in charge of the work; his unpopularity with those who had failed to pass; all speaks volumes. Gideon must have had strong opposition. The hottest of this opposition, no doubt, came from the headquarters of those who had failed to pass. But Gideon was a true man; he was not in the least biased or partial while



engaged in this serious task. There must have been a blessed overshadowing of the Spirit of the Lord making up for all this *venom* that was so against him.

The result of this thorough and unpopular method of testing was that Gideon now had an army that could really be depended upon. All the *stubborn objectors and wise (?) men* had been shot down. They had left the camp for places where the *eradication of the carnal nature* is not preached. *Just think of it! Only three hundred out of the ten thousand that passed the fine meshes of the sieve!* The others were all rejected and sent back to their tents. What took place in their tents we can hardly take time just now to discuss. It's enough to say that excitement must have been at fever heat.

Please mark this,—that God had chosen *these three hundred* and prepared them as much as he had chosen and anointed Gideon for their leader. They had been *selected* and were to be *anointed as soldiers* as Gideon had been selected and anointed leader for the coming fight. And it was through these that Israel should be saved from the hands of the Midianites. Even those that had been sent to their tents could hope in no other way for deliverance than through these very three hundred with Gideon at their head for leader.

God now calls them together for battle. Their necessary food had been provided, and with their trumpets in hand they go to the field for conflict with the enemy. In the meanwhile the enemy had been encamped near by and was anxiously waiting for a signal to open up the fight. But in the night great fear came upon the enemy on account of a dream that had been dreamed by one of their soldiers. The dream was that

a barley loaf had come into their camp and smitten one of their tents. This aroused great consternation, and they cried out, "This is nothing else save the sword of Gideon, the son of Joash, a man of Israel." (7:14.) The Spirit of God was upon the enemy creating a great fear in their hearts. The courage of the enemy was utterly destroyed. They were weak as water and immediately left the field to Gideon and the three hundred without the shot of a single arrow.

Here is the secret of spiritual warfare. The presence of God with and upon the leader and his army. What an easy victory this was. No one could take any glory to himself, it was all won without any special maneuverings of Israel's army.

Let us now study some of the points of their battle.

First,—*The soldiers had all passed the two tests.*

Second,—*They were all in perfect harmony with their chosen leader.*

*Each one had a trumpet*, which is typical of religious testimony. They were true witnesses of the power of God to save man from sin. *They each had a sword*, which is typical of the Word of God. God's Word must dwell in us. His Word is mighty. *They all had pitchers* in their hands, and *in these pitchers were lights*. The pitcher, which was of clay, is typical of our human body, for it is the vessel of clay. The light in the pitcher may truly be taken for real spiritual life or the experience of regeneration. *Trumpet in one hand*, the pitcher with its light in the other; or as we would interpret it,—testimony on the one side, and the consistent life on the other.

Let us not fail to see the significance of the *breaking*

of the pitcher. They were commanded to *break* them. By doing this the enemy should be conquered or put to route. This harmonizes perfectly with Romans 12:1, where Paul exhorts us to present our bodies a *living sacrifice*. When regenerate people do *this*, that is, really yield themselves *wholly* up to God in entire sanctification, *the enemy will be conquered and the battle ground cleared of all the fighting soldiers that have set themselves against the host of Israel*.

There always has been much defeat in the Kingdom of God on account of the Medianites getting into the fields of wheat [Holiness] of the children of Israel. The converts have been captured by the world and the devil as fast as they have been born. The secret of it all is that the ministers in many quarters have fallen into the great sin of the worship of Baal; and the only hope is in erecting true altars of salvation in their stead. Such an effort, of course, will arouse the enemy to prepare for battle. But Gideon and his three hundred in Israel's day accomplished a thorough reformation and the same thing can be accomplished in this day if God decides to do as he did in that day. The sad mistake in many cases has been that men have hoped to accomplish this with the thirty-two thousand men of Israel. *As it was then, that only three hundred were really fit soldiers, so it is now*. Here is where the true test of genuine and God-anointed leadership may be distinguished. Those who are of Baal want everybody to *join the army*, for it is in *numbers* they have placed their trust. They seem to think that all depends upon *men* and a large army. Genuine quality, they seem to lose sight of. The true and Scriptural evangelism always puts great stress upon having *genuine* soldiers.

Never upon large armies. This makes it somewhat of a longer process and apparently more difficult at the beginning, but it is the true method of warfare after all.

One very noticeable thing is that Gideon was not the least moved on account of the loss of nearly all Israel. This is an evidence that he was not dependent upon men, and that he did not go by sight; he was a man that battled by faith.

We believe that God must be greatly grieved on account of there being so few who might serve as true Gideons. How much God's Kingdom suffers on account of this! How few men we really have who can be entrusted with an important place in religious reformation without immediately being puffed up and going to the wind. The Gideons of history are comparatively few. God has men here and there that pass both tests, and these are specially chosen and anointed of God. Such men do not depend upon the thirty-two thousand of Israel but see that it takes thoroughly sifted and true soldiers. No wonder John Wesley said, "Give me fifty men that care for nothing but God, I care not whether they be ministers or laymen, and I will take the world for Christ." No wonder, after seeing the true method of battle, that he so marvelously succeeded in leading in a great work of Religious Reformation.

Many a denomination began well, that is, was born in a revival and had a Gideon for its leader. But as soon as they failed to recognize the Gideons, or when they failed to sift Israel, they begun to have trouble with the Midianites destroying their wheat. Methodism still means to hold to the plan and teachings of Wesley, but she fails to recognize the Gideons. The truly

anointed evangelist whom God may have raised up, prepared and anointed, they do not recognize. If she should do this, and hew down the altars of Baal that her fathers have erected, and put in their places the true altar of Christ, and call her own people to go through the two tests, a great wave of revival would be the result. *All this I most earnestly believe.* Should our Israel be called to the altar for regeneration and entire sanctification, and good care exercised that none pass unless God approve them, surely we should see the greatest religious awakening the world has yet seen.

The Holiness Movement stands for the plans and methods of Gideon and his three hundred. However, we are at present going through a great crisis in the Holiness Movement. Many of our own leaders and evangelists have failed to see the necessity of giving attention to the question of having genuine Gideons to lead the holiness people on to victory against the Midianites. Right at this point let me make this statement: *There is not a Holiness Association, (at least none of sufficient size so as to be known) that is organized on the real Gideon plan.* The holiness people are urged to organize themselves into bands and associations but the question of Scriptural leadership is left for the body to choose as they may feel inclined. *This is not Scriptural. It is not Wesleyan. It is not Methodistic.* Under such an unscriptural system there cannot be thorough discipline. There cannot be the thorough sifting of the soldiers like Gideon's band had to pass. The Northwestern Holiness Association seeks to follow the Scriptural plan of Gideon. We are aware that many will not approve of what we are doing, but these

objections shall not keep us from following what we feel is so necessary at this period of spiritual superficiality.

In the discussion of this very important phase of the Kingdom some have said to us that they see the need of this thorough and strict discipline for the Holiness Movement; and they fear it can never do much unless something of the kind be inaugurated, but they do not wish to stand out against the general sentiment of the body of holiness people. *This is cowardice!* Has the general body of Christians ever had a safe judgment? Now honestly, is it reasonable that a voice by the babes in Christ and those who may have backslidden in heart should say who shall be the superintendent or leader? *O what lawlessness in the Kingdom of God! The work of our precious Master to be thus trodden under the foot of man! This is the popular Congregational system which never has been Scriptural, neither ever will be Scriptural.* How long would it have taken the Lord to have succeeded in getting Gideon at the head of the army had the thirty-two thousand been permitted to vote on the question? No! *God chooses whom he will! He appoints whom he will!* Everybody will not go with those whom God chooses for leader, but those that do go with Gideon will have a great time and need not be troubled, for the Midianites will dream of the barley loaf in the night, and the next morning will see the field cleared of the opposition of the army of satan.

O thou who wouldst stand for the truth of God! *hear the appeal for the interests of heaven! Are you of the number that has passed the two tests? Are you sure*

*of your regeneration? and sure of your experience of entire sanctification? If so, you will pass for one of those to help make the three hundred, or, possibly a Gideon. Gideons are very much needed just now, and there are but very few men whom God can entrust with such important leadership. It is the Gideons, however, and their three hundred, that move the world toward the Lord Jesus Christ. These are the true reformers; and they are never defeated.*



## NEHEMIAH THE ANOINTED.

NEHEMIAH, the son of Hachaliah, was a true prophet of God and of no ordinary type of leader. Circumstances of his day were not favorable, but he was a man capable of creating a favorable environment. In spite of the conditions he gained favor with the king of his country.

It must have seemed somewhat difficult and hopeless to him because of the dark outlook in the affairs of the Holy Kingdom; and more especially so on account of so few who really had any discernment of the times. However, in place of discouraging him it seemed to serve as a means of development. He was a man of depth, and had a genuine compassion for the welfare of his brethren. God can always use such men. There is always a great demand for Nehemiahs.

Nehemiah saw what havoc the enemy was working in the destruction of the Holy City, and in the tearing down of her walls that had been built for her protection. This city meant much to the real Israelite; and anything that was against it brought grief to the true prophet.

One of the best tests of a man's spiritual standing is prayer. Am I really having a continuous communion with God? Do I take things to heart as I ought? Does my soul really travail in pain because of the sad con-

dition of my people? The true man of God feels with God in these matters, and shares with Christ somewhat of the agony over the situation. Such men get glimpses of what God really sees. Nehemiah was such a man; a man who saw eye to eye with God. He not only saw, but felt things keenly in his soul, and acted promptly when open doors presented themselves.

There hardly has been a time since sin entered the human heart that the Lord has not been in need of men to go and rebuild the walls of the Kingdom. It surely is evident that men are needed this day to heed the divine call of God for this very important work.

As the Holy City was protected by well built walls to keep out the enemy, and keep in the inhabitants, so the spiritual kingdom has its walls of protection. The collective body of the Kingdom, made up of truly saved people, constitutes the Church of our Lord. As long as her walls are kept repaired and the gates are kept on their hinges, the Kingdom will prosper, and the members be happy and full of holy delight. But when these are neglected, so that the wolves and bears and lions can get in, and the true children can get out at any time of day or night, there will soon come upon them a very sad state of affairs. No body of Christians can prosper and long keep in the light of salvation, when they permit the important doctrines of the Bible to be torn down by the enemy and the gates burned up or carried away. The true doctrine of *regeneration* and the doctrine of *entire sanctification* must be given proper consideration. If these are destroyed or carried away by the unspiritual instructors or teachers, the wolves and bears and lions will soon enter and devour the sheep that are within the City.

As is always the case, the innocent suffer with the guilty. Some of the very best people, and most devout of all Israel, were captives in the city of Babylon. It must have been days of extreme testing and trial for these few faithful souls, for we find that they were much concerned, and sought every opportunity to hear how those fared that had been left behind.

The work now about to be undertaken was not without very severe opposition. The three men mentioned in Scripture who did their best to defeat Nehemiah, were, Sanballat, Tobiah, and Geshem. When they first heard of the project, they laughed. They thought it a huge joke for one of those feeble Jews to return to the city from whence he had been taken captive and attempt to restore the wall. They ridiculed the idea, and despised the ones that should think of such a thing. But none of these things moved Nehemiah. He was above that. He was not to be defeated by such men. He had taken the matter carefully to God in prayer, and his prayer had been heard and answered. He had gained the favor of the king, who had given him sufficient in the line of equipment. Why should he now fear to go forward? His tears, his mourning, his seasons of fastings, and his groanings and humiliations had been entered on the records of heaven, and these could not fail to be rewarded by the speedy rebuilding of the walls of the City.

Men may say what they please, and may make all manner of sport of those who really get an audience with God through prayer, but all this does not keep a God-called leader from advancing with his company of laborers and undertaking great things for the Kingdom of God.

It seems there were many who offered advice, or suggested better plans and methods for doing the work. Considerable criticism must have filled the air about this time. Surely it was not a small task to undertake so great a work. It meant a hard battle with those who were against the rebuilding of the wall. The hard task was not so much in getting the walls restored and gates hung, but the more difficult part of it was to deal with these men and leaders of the opposition. On account of this it was important that there should be at the head a man who was competent in generalship, a thorough statesman, and a good organizer. For so important a work as this it required a man, who, like Nehemiah, was wholly dependent upon God. Failure cannot come as long as one really trusts implicitly in the Lord, and has no confidence in any other power. One who really touches the throne of heaven and gets a grip on the Holy Ark, shall have the consciousness within his own breast that victory is sure to follow.

Nehemiah was a man of good sense as well. He kept clear from any presumptuous sins or false fires. He was not a man with hide-bound methods, or one who followed, merely, the ideas of other men. Small matters, or the little non-essentials, were not the things that engaged his great mind and heart. The very God of heaven was his joy, his leader, and the Holy City was his concern. It was *this* he was interested in and *concerned* about.

A very important point in this narrative is the carefulness on the part of this leader to ascertain the exact condition of the walls. While others slept he was riding around the city among the ruins of the wall to discover just what was needed, and where he should

first begin. How significant! While those who destroy the holy work of God are asleep, the true and real prophet is often engaged in making plans for its restoration. These anointed men are the ones who labor and toil, counting nothing too hard in sacrifice, that the work of the Lord may be restored and properly protected.

Also please notice,—this man did not come in to Jerusalem riding upon a white elephant. He came riding upon a *donkey*, which is typical of genuine *humility*. Men who come into our communities under flying colors of worldly fame are seldom, if ever, the ones that accomplish much for God. It is the one who comes in the true spirit of the Savior. Coming in such a spirit, and coupled with faithful labor, makes it possible to see a speedy victory of genuine reformation.

Of the various methods employed by the opposition, the most subtle of them all, was, when Sanballat and his associates hired a false prophet to go and persuade Nehemiah to hide himself in the temple. But Nehemiah was not blind; he immediately discovered that God had not sent this man. In the first place, these men sought to *stop the work*; in the second place, they sought to *cripple the man* that was determined to restore the walls; and third, they did their best to get him to *shut himself in* from the opposition, saying, in this way he should save his life from those that sought to slay him.

How true it is, that if the opposition cannot thwart the plans of God's men, they will determine to lead them into a place of hiding. This they do, hoping thereby to break up the whole plan or system of reform. How anxious the enemy sometimes seems to be for our welfare! He tries his best to procure some part in

advising us in the making of the plans, and if possible, have some part in the general supervision of it all; and if he fails in this, he makes an attempt to bury us. But Nehemiah could not be deceived in this manner. The enemy did not succeed to *frighten* the man, neither were they successful to *persuade* him. Any person who has really received a divine commission from heaven, needs fear neither man nor the devil. His only reply to this false prophet was, "*Should such a man as I flee?*" (Neh. 6:11.)

After summing up all the good that followed the faithful efforts of this man, we find, first,—*the walls were rebuilt*, and the gates were hung on their hinges; second,—*a good revival of religion followed*. "And the priests and the Levites purified themselves; and they purified the people, and the gates, and the wall." (Neh. 12:30.) This was no common, neither man-made revival. *It was a work of purifying*. It was very extensive in its scope. It brought holiness to the *ministers* and to the *laymen*, and it brought a reformation to the *church*, for *it purified the gates and the wall*. It certainly was on the line of holiness. Neither was it, merely, a local victory. It was far-reaching; for we read,—"*that the joy of Jerusalem was heard even afar off.*" (v43.) It made souls happy. It was not without religious emotion. They must have succeeded in getting souls through to victory, for they would not have had so much holy demonstration if no one had experienced any real heart blessings.

We are in danger of two very great errors, viz.,—On the one hand to trust wholly in the arm of flesh or man-power; and on the other, to entirely ignore the plan of the Lord working through men whom he

may call and anoint for special work of thorough organization. It is well enough for us to say that we trust in the leading of the Holy Spirit; but *we must let the Holy Spirit have his way* to call out and especially anoint any one whom he may choose for any emergency. One of the marks of men utterly ignoring the power and the presence of the Holy Spirit is manifest in an absolute unwillingness to labor under, or according to the plans and instructions of men whom God may have called and especially sent out to rebuild the walls and hang the gates. They say, "Let the Holy Spirit lead!" but would no more do the will of the Lord than any other ordinary sinner who lays no claims to salvation. But thanks be to God, the men whom God calls out and anoints with the Holy Spirit,—they will press on and succeed, getting the walls back into their places and the gates hung on their hinges to keep out the wolves and the bears and the lions.

A very important fact that should never be lost sight of, is, that God has a *perfect law*, and *specially outlined plans* for his Holy Kingdom. He does not want us to carry on our temporal affairs under rule and regulations, and then relegate to the rear all good sense and judgment in the rebuilding of the walls of his Kingdom. This is why there is so much failure in many a quarter. Efforts are put forth for a revival of religion, but not one thing is done to rebuild the walls or restore the gates back into their places. Many of our present revival efforts are nothing more than a superficial or skimmed-milk kind of reformation. It does not go down to any depth of Christian experience. And worse than this, in some places meetings are held on supposedly holiness lines, but not one thing is done



to protect the Scriptural work of God. The walls are not given any attention; the gates are left where they were found; no watchmen are placed upon the walls. Many prayers, no doubt, are ascending the throne of God for a wide-spread and general revival over the land. God is hearing them too. But are we, who are praying for a great revival, really willing to do our part to see a thorough and Scriptural reformation? Are we really anxious to see the doctrines of the Bible restored to a proper recognition and enforced by the ministry of our land? Some people do not even seem to see that these walls are down; and they are devoting valuable time in discussing the situation, attempting to make out that all is well with our "*beloved*" Zion. Some go on to tell us that it matters not what men believe just so their lives are good. This is unscriptural, even without good sense. It *does* matter what a man believes, for his life is radically affected by his line of belief. So much emphasis is put upon the modern efforts, such as great campaigns, with thoroughly organized committees for every part of the campaign; but all this sets aside the necessary work of the Holy Spirit. A true revival, or a genuine reformation, can never come *unless we are willing to ride into Jerusalem on a donkey*.

The Holiness Movement recognizes the fact that these walls are down, and it seeks to rebuild them. If ever we succeed we shall have to have great faith in God and trust wholly to his plans and leadings of the Holy Spirit. That God wants them restored is not to be questioned; but can he find Nehemiahs? men who will weep, and fast, and mourn, and pray that they may be restored? Although we are not to depend upon

the arm of flesh nor upon that which is human, yet, it is clearly evident that God wants Nehemiahs to *weep, mourn, groan, fast, pray, and plan and work* in order that a true and Scriptural reformation may come upon us. This, then, will result in the general upbuilding of the true Kingdom of our Lord Jesus Christ. Victory will then be assured in spite of the world, the flesh and the devil; and salvation will come upon us with a mighty wave from heaven, like a great river, bringing life, and health, and holiness to the people of God.

My Brethren,—*Can the Lord count on you to help in this great work?* If so, take your trowel in one hand, and your sword in the other, and *join Nehemiah's holiness band*. Be sure, however, that you *tarry at the mourner's bench until you get entirely delivered from inbred sin, or you might be more of a hindrance to the band than a help*. Genuine soldiers are very much needed at this time. God gave Nehemiah *all* the help he needed, and they followed the carefully-outlined plans of their leader so great success was their reward. *What an opportunity present-day emergencies furnish men who are really willing to listen to God and do as he may direct in this great work of Religious Reformation!* Who will lay aside every weight and the sin that doth so easily beset us and enter this army of soldiers for the restoration of the walls and the gates?

## SAMSON'S COMPROMISE AND FALL.

“And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith Jehovah of hosts, then will I send the curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.”  
Mal. 2:1, 2.

THESE are words that ought to go ringing through the land and fall upon the ears of all whom the Lord seeks to warn and instruct. The Lord has a special and great controversy with those who have been called into the ministry and have betrayed their trust. There is no rebuke so severe in all God's Word as the rebuke given unfaithful prophets. It is my purpose to make this message one especially to such as may have been called to the office and work of the gospel ministry. I do not by this mean to impress my people with the idea of any superiority, but, in the fear of God and in the presence of his servants I do say, that I have tried to be faithful in everything pertaining to my responsibilities as an ambassador of God. I realize my shortcomings and my infirmities, but I have sought to lead souls to true repentance and faith toward our Lord Jesus Christ.

People sometimes wonder whether it is really required of a man to preach sermons directly to the

unfaithful ministers, whether they should not better be left entirely to themselves. Especially if such are not of the denomination in which we hold our membership. Whatever God may lay upon the hearts of other men from time to time I cannot say, but a man who is called into the field of special evangelism shall have to be faithful in his deliverance of severe and rebuking messages to this class of citizens or his credentials will be taken from him and he have nothing with which to carry on his work. God furnishes the messages, and if a messenger prove unfaithful, even in one case, it will cripple him.

In this discourse, however, it is my purpose to take up a line of Scripture, and we shall let *this* do the talking.

At one time "the word of the Lord came" to one of God's prophets, "saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord Jehovah: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat and ye clothe you with the wool, ye kill the fatlings, but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled over them. And they were scattered, because there was no shepherd." (Ezekiel 34:2-5.)

These words come from God through his written Word. It is certainly a great charge to those to whom it applies. But some tell us that this message was to

Old Testament prophets, and was to men who lived under a rigorous law. That it was in a day of severity and lacked the tenderness and love that we have in our New Testament dispensation. To such as may hold these mistaken ideas I would direct their attention to the Words of Jesus Christ relative to these points. His severest trials and his hardest conflicts were with the men who stood at the head of the people, posing as instructors in religious things. The scribes and Pharisees, or the ones that sat in Moses' seat, caused our Lord more real pain and agony of soul than all the world put together besides. But how were these dealt with? Let us see. "But woe unto you scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in. Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is become so, ye make him twofold more a son of hell than yourselves. Woe unto you, ye blind guides, that say, whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind. . . . . Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy

and iniquity. . . . . Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify: and some of them shall ye scourge in your synagogues, and persecute from city to city. . . . . Behold, your house is left unto desolate." (Matth. 23.)

Just because a man has entered the holy ministry is no argument that he is a holy man and sure of heaven. It ought to be that a man's ministerial credentials should be sufficient guarantee of his sincerity, but it is not always so. It is well known that a preacher's chance of heaven is considerably lessened when he enters the holy calling. The responsibility is so great that many fall under the wheel of the tempter and go **down** to eternal death. But if the man of God be true to his trust, and use not the office to his own personal advantage, the Lord will shower upon him an abundance of divine grace, and the world shall be the better and heaven richer for such a man having lived.

I hope somewhat to show in this discourse, the *fatal consequences* and the *sad end* of those who are untrue to their trust and compromise with the truth. To our judgment there is no case in all the Scriptures that more perfectly sets forth these facts than the experience of the one who had been chosen to judge Israel. His name is Samson. It is hard to find anything more stirring than the study of the biographies of these men. God's dealings with these whom he had called to represent him. Not only should preachers and evangelists study these life sketches, but all the laity as well.

It is quite common for the Lord to visit the parents of a child whom he may have selected for a special pur-

pose. This was especially true in the event of Samson. God visited Manoah and his wife.

Israel had fallen into a sad state of bondage to the Philistines. But even in such a state of bondage the Lord yet had a few holy people, called Nazarites, whose prayers, undoubtedly, had ascended daily for the deliverance of Israel. It was no small affliction to be in bondage to a people utterly opposed to God and the kingdom. This captivity, they were told, was to continue for a term of forty years.

We have in this another case where a man's parents knew the Lord, and had spiritual insight into the plan of redemption. We find that Manoah and his wife were very devout people; they often had blessed communion with the Lord. This couple had been childless, which was ordinarily looked upon as a sign of God's displeasure. To have born to them a son, to become heir to the family heritage, was much hoped for. However, the Lord had promised this mother the desire of her heart, and commanded her to drink neither strong drink or eat any unclean food, which was typical of the life of holiness. The child, it was prophesied, should be a Nazarite, or as we would put it in our present-day phraseology, a *holiness man*. The wearing of his hair long, and the abstaining from intoxicating drink and unclean food should be the outward evidence of this.

The appearing of such a man at that period was like the sudden appearing of a true holiness evangelist of our day. God had not yet utterly cast away Israel, but he had been warning them, and threatening them with a certain judgment unless they should repent and turn back to their first love. The various experiences that he had led them through, and the many afflictions



he had brought upon them, were to the end that they might see their condition and desire to come back to God. The chief trouble was that Israel was determined to affiliate with the heathen, and would, in spite of God's warning, fall into idolatry.

*Samson was chosen, called, and equipped of God for the special purpose of reforming Israel.* A genuine reformer and heaven-indicted evangelist never enters upon his life work any other way than by divine call. The Scriptures tell us "that the child grew and the Lord blessed him." "And the Spirit of the Lord began to move him at times in the camp." Later, and at various times, "the Spirit of the Lord came mightily upon him." Roaring lions were as nothing before him; he slew them as easily as though they had been but little cubs. Neither did the face of man frighten him; he slew the enemy in large numbers, having at one time but the jawbone of an ass with which to accomplish the slaughter.

What deep truths there are hidden away in these wonderful incidents pertaining to the Lord's prophets! One who really has the anointing, and has upon him the real presence of the holy cloud of war, can smite the enemy hip and thigh, and slay his thousands with but such humble instruments as he may have in the talents that God has endowed him with. No man, or any number of men, shall ever be able to stand before such anointed prophets of God or the Scriptures should have to be broken.

It is commonly said that every person has his weak point. And that it is through this that the devil seeks to capture his subjects. This is quite probable; however, I am confident that these weak points in our

nature, if it is infirmity that is meant, may be so overshadowed with divine grace that no power on earth or in hell shall be able to separate us from the love of God which is in Christ Jesus our Lord. If it is *depravity* men have reference to, this positively needs to be eradicated before we can consider ourselves safe from the subtle thrusts of the devil.

Samson's compromise came when he yoked up in marriage with that Philistine woman. This led to his catching of the foxes, and the burning of the Philistines' corn. In retaliation of this, they forced him to fight. Right here is where we need to give good attention to the teaching of the Holy Scriptures. Man does not go suddenly over into a deep pit. God gives him every opportunity to prove himself worthy of the bestowment of divine grace upon his office and work. It is not for *slight mistakes* or the *misjudgments* that God corrects us so much; but it is for *wrong motives*, and the *gradual leaning towards the Philistines*, and for *the desire in the heart to yoke up in marriage with the Philistine woman*.

Samson was not without light on the doctrine of heart holiness. This is discovered by the peculiar riddle he gave for his enemies to guess. *The honey*, is a true type of perfect holiness of heart; *the lion*, is a perfect representation of the carnal mind or the old man. *But in order to get the honey, the lion must be slain, so the bees can find a place to deposit the goods.* Please notice that Samson was very weak at one point; he failed to testify clearly to the necessity of having the lion slain. He mentioned the honey, but, "he told not them that he had taken the honey out of the carcass of the lion." (Judges 14:9.) Please rest a moment here

for meditation and heart-searching! Do *we* make this mistake? Are *we weak* at this point?

Many preachers, when visiting a holiness camp meeting or where the doctrine is enforced, are convicted of depravity and come to the altar to seek the experience. But when they return to their people they fail to tell them of the dead carcass that it takes in order to get the honey. They say, "There seems to be so much prejudice against this doctrine and experience, I will be careful not to offend. On account of there being such a strife between the "*Eradicationists*" and the "*Suppressionists*" I will be very careful not to say anything about the dead lion that it takes to get the experience. I will keep on the love(?) side of the experience and the doctrine." And immediately their feet slip! "Grieve not the Holy Spirit of God whereby we are sealed unto the day of redemption!"

Such a course, as a rule, is positive evidence that the seeker did not get the honey. He may have gone to seek the experience; he may have wanted it; but he *did not get it*. Undoubtedly he needed first to be regenerated or brought back from backsliding. The very fact that *he feared* and that *he failed to testify clearly, as a rule, is a mark of the absence of the honey*.

Let us take notice of the peculiar tactics of those who opposed Samson. The men could never have guessed the riddle had they not employed dishonest methods. This is invariably true concerning the experience of entire sanctification. Moreover, it is also true of regeneration. Those who insist that it is the *suppression* of the carnal nature instead of its *destruction*, or those who may claim to hold to the doctrine and experience but misinterpret and pervert the Scriptures,

could never have known even the first principles of the doctrine, had they not employed dishonest methods. *These dishonest doctrinaires and professors plow with Samson's heifer. They never plowed down through their own wicked heart at the mourners' bench and obtained light on it in that way.* It is astounding how many there are today who plow with Samson's heifer! How dishonest and belittling this is! What roguery! And it is these quacks that set themselves up against those who did plow down through and receive the truth honestly. Beware, my false professor! God has a controversy with you! Of all people, professors of entire sanctification ought to be honest. *They should not lie, neither should they steal! Hear it!*

We may profess to understand the doctrine and claim the experience, but no one can really know by a heart-knowledge unless he has actually had the lion killed. The old hard ground of our depravity needs to be thoroughly broken up, and must be eradicated before there is any fit place for the honey to be deposited. Other people may talk about holiness, but they never have the genuine ring to their testimony or preaching. *It is "flat" and sickening.*

After Samson had lost his wife in the conflict with his enemies "he went to Gaza and there saw an harlot". Evidently there was something radically wrong at this period with Samson's religious experience. Wicked adultery is a mark of inbred carnality! It is the opposite of holiness! However, let us take up the sin of spiritual adultery. The carnal affections when once aroused by the devil, allures many a preacher to seek a gaudy and worldly church. This comparison is allowable on account of its Scriptural setting. As Samson

was tempted, and deceived, and led, by this harlot, like as an ox is led to the slaughter, so many a compromising preacher is led to his death and eternal doom on this the devil's highway. I think I am not far from the truth when I say that one of the most effective methods of satan to destroy souls is by getting preachers to turn his way, and getting them to commit adultery with the world. There is a certain sensual, devilish craving of depravity in the heart of an unholy man that seeks to satisfy its craving by this hellish adultery with the church of our Lord Jesus Christ. It seems that men of honor, and of a reasonable degree of a sense of righteousness, would keep the pure and holy church of our Lord free from this wickedness. As houses of prostitution are upheld by some men, even of this day, so the prostitution of the church of our Lord is upheld by many who stand at her head in our time. They say we cannot be pure and holy; we cannot be free from sin until we die. O, horrible! Listen to a man saying, "We cannot be free from adultery in this life of the body, we must wait till we die. After we have been carried to our graves we will commit the sin no longer." *The Lord deliver us from such wicked, and worse than heathen, teaching!*

Notice the several stages of Samson sliding into the trap!

First, he saw; second, he went in; third, they compassed him in; fourth, they sought to kill him. Any one who has really had his eyes opened can see the application of this Scripture.

Samson, like one not altogether hardened and dead to spiritual light, now seemed to make an attempt to recover himself. His imprisonment was inside of

great walls and the entrances were guarded by strong gates. We read that the doors of the gate and the two posts were torn loose and carried away with him at his extraordinary effort to gain his liberty.

The next wrong step we see him take, which was much worse than any previous, was that "he loved a woman in the valley of Sorek, whose name was Delilah". You see here the downward sliding of the man of God. This was now a real harlot, and he *sought* this harlot. Were the names of all who are seeking spiritual harlots written in large letters across the streets of our cities and the roads of our country highways, there would be some shocking revelations.

We are well aware that some are taking us severely to task for making these bold charges; but let the truth come before those who wish to make heaven their home in spite of the men that may oppose us. Remember, we are standing in defense of the true gospel of our Lord Jesus Christ. Our efforts are determinately against all that is false. We would be the last ones to discount the value of the true church. Wherever she has gone, and whenever she has been kept out of the hands of her enemies, men and women have been lifted out of the pit and the mire of clay, and a holy joy and glory has filled their hearts. Would that our arm should be palsied, and our tongue cleave to the roof of our mouth, rather, than be found lifting a hand or voice against the true Word of God; but when a pure woman becomes an harlot and forsakes her true husband and godgiven children, she immediately becomes a mark of abhorrence; just so with the pure and holy Bride of the Lamb of God, when she turns to flirt with the men that stand for adultery, she becomes a byword



and a stench in the nostrils of the Almighty. No wonder that when a man who is supposed to be a holy man and a sin-rebuking messenger of God turns and seeks after that which is adultery, his locks should soon be cut off.

Let us take notice of what followed. "The Lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his strength lieth, and by what means we may prevail against him, that we may bind him." The determination of the enemy was to afflict Samson. *The spirit of the world is to afflict or destroy the spiritual power of the Lord's chosen messengers.* This it seems to accomplish the most successfully through a flirting and adulterous church. On account of this, pastors often find themselves helpless and crippled. If the stewards and trustees, the janitor, the army of workers in the various departments, any branch of them, set themselves against the true prophet, he has trouble. Then it will soon be discovered, whether the church is a pure and a holy Bride of the Lamb or whether she is an harlot. If she is an harlot, a battle ensues, that is, if the man in the pulpit is a true prophet.

More than a thousand times, we fear, a genuine and holy man of God has had his mouth closed and his arms paralyzed by a wicked and godless man or number of men who had gained admittance to that church in a disreputable manner. It is right here where many yield and go with the harlot and become subjects of sport and ridicule to those in the community in which they live. If he be a man of strong personality and social power, he may seemingly continue great in the community. But such a man can do more to cause the



downfall of the babes in Christ than all the drunkards and harlots of the streets. These are the ones that destroy the lambs without warning; the out and out sinner is known by his exterior and is not half so much to be feared.

These worldly Philistines supposed Samson's power to consist in his natural ability. No doubt, they supposed it to consist in his physical strength. The world never looks for divine power and spiritual strength, but looks for it in the physical, in the mental, etc. This is why the unholy ministry trusts in education, and in methods, rather than in the presence of God. This is why men are sought who have strong magnetic powers, and great organizing ability, besides, have a winning smile to attract the young people for the great churches of the day. They leave God entirely out of the question. *Any man who puts his trust in any other power than the strength given by a special anointing of God will soon feel the shears go over his scalp.*

Samson's hair was shorn while he was lying asleep in the lap of Delilah. She had succeeded to lull him to sleep, and was sure of the accomplishment of his ruin. What a pathetic scene! Had he only refused to have anything to do with this woman, and absolutely turned his back upon her subtle invitations. But it is now too late. He is dead to all the wicked plottings of the devil. He is asleep in the lap of the very one that is set on his destruction.

It should hardly be necessary to dwell long upon the application of this point in the discourse. The truth is so clearly revealed. But one word,—a man who stands uncompromisingly true to the Lord will not be led astray by the unspiritual and half-hearted people.

He will keep himself from their subtle snares, for he knows that they would cast him off at their first opportunity. This is why so often a true holiness preacher is refused admittance, and many times is rejected and cast out. But, my precious brethren in the ministry, I would rather see a man carried out of his church and taken to the funeral pile and burned, than see him lie down in the lap of Delilah and have her cut his locks of spiritual power. Let men cast us out, let them imprison the body, let men refuse to stand by those of us who have gone out as true messengers; this is not worse than they served our Lord; this is not worse than they served all the true prophets; but as the Lord was mightily upon the loyal ambassadors then, so he is most wonderfully with his men of today. May God deliver the Samson's and keep them free from bondage and religious adultery.

Many afflicted Samsons imagine that the anointing of the Lord is still upon them and know not that the Spirit of the Lord has departed. The next thing that follows, is the hot iron to burn out their eyes so as to utterly destroy their spiritual eyesight, and their power to see spiritual truths in the Scriptures, and that they shall fail to see who the real people of God are. This is why the sanctified people so often suffer persecution from those who should lead them in the way of holiness and feed their hungry souls. This is why many men may deliver great discourses, (?) and yet have scarcely anything whatever in it to feed the hungry soul of man. Such a one is now bound with fetters of brass, and is grinding at the mill that turns out a grist of eternal death.

The Lords of the Philistines gather together from

time to time, and their blinded Samson is called in to make sport for them. He is no more now than a poor, blind, and helpless piece of human flesh, entirely at the mercy of his enemies.

The Scripture tells us that "the hair of his head began to grow again after he was shaven;" however, he was never able to retrace his steps or correct his errors. This is usually the inevitable doom of the compromiser. The swift train of the Holy Kingdom passes on and he is left standing at the roadside at the mercy of the destructive storms of the enemy. The end of such a man's life is very pathetic. Listen to his last words! "Let me die with the Philistines!" "And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein."

May the church of our Lord Jesus Christ be kept from such a judgment visitation of God in this day of so great compromising among the Samsons! We do not pray that God shall withhold his hand, but we do pray that God may help us and lead us in a great reformation that the church may be spared this judgment. Had Samson kept himself pure and unspotted from the world, and had he kept himself close to God, and entirely free from all compromise, the stars for his crown might have been many, and his name might have been recorded as a mighty conqueror and triumphant soldier of the Lord.

How much the church needs men who are called of the Lord and anointed with the Holy Spirit for the holy ministry. Had she but men of that type and were she kept out of the hands of the compromisers,—out of the hands of the professional pulpiter of our day, what

prosperity our Zion should see. The Northwestern Holiness Association stands for a *holy church* and a *holy ministry*. Men and brethren, will you unite your prayers, and contribute your money and your influence to such a movement?

## THE SIN OF SELFWill.

THE sin of selfwill is a very great curse to our Lord's Kingdom. The *carnal root of depravity* is at the bottom of it. Its outbreakings spread like a raging forest fire and burn up many precious souls.

The sin of selfwill is a *poison* that is often manifest in holiness bands and associations. This ought not so to be. It would not,—it could not be, were all its members really sanctified wholly and were they faithful to keep themselves free from this sin.

This evil proceeds from a heart that has *unbelief* and *pride* in it. After a heart has been cleansed from *all these*, there will not be,—nay, cannot be, any selfwill left in its apartments.

In this discussion I do not hold that men's strength of personality is to be broken, or destroyed; but that his *will-power*, his *freedom of the will* is to be free from any spirit that sets itself up against God, or against his chosen men, or his chosen plans. Self-willed people have their greatest trouble in not being able to agree; there are as many opinions and as many judgments as there are persons; and each one is sure that he is right, and the others wrong. *The judgment is badly poisoned with a fire or temper of hot-headedness, and the affections full of satanic venom. And yet, there may be a religious cloak so beautiful, so as*

to deceive even the wearer of the garment. All this being true, I am aware that we have a subject for our consideration at this time, that nothing less than the presence of the Lord's Spirit can suffice us for its satisfactory application.

This strong personality, or the real man, that resides within our physical frame, God has put there; and although a great blessing, on account of the peculiar powers and qualities of this being, there is the possibility of its sad perversion. It is the radical perversion of this soul-self within us, that I refer to in the definition of selfwill.

We are often asked whether the "*old man*" can ever get back if once crucified. Yes; for as Adam fell, and through this fall his whole spirit was defiled, so shall we become by disobedience to God. The reason that sin takes this peculiar form in those who once were fully saved is easily seen. These stood so positively for the true religion or salvation, and now that they have made a failure, satan is putting it into their heart to believe that they are right, and urges them on to contend for their deluded ideas.

Nehemiah says, "They and our fathers dealt proudly, and hardened their necks, and harkened not to thy commandments." (9:16.) They were unbelieving, disobedient, and broke the commandments of God, because their hearts were not right with God. This led to an extreme outbreking of idolatry. Aaron and his people fell into *presumption and selfwill*; and they made to themselves a god like unto a calf. It ought forever to be a rebuke to us, to see that the god of presumptions and selfwilled people is in the likeness of a calf. It is the very best they can do. Our

God is not their God, for our God is a God of a *perfect spirit*. He is the God of heaven, the God of the Holy Kingdom, and the children of this Holy God are *submissive and of a humble spirit*.

The sin of selfwill comes from an evil heart. Jeremiah was a true messenger of God and saw clearly where this wickedness had its roots. Listen to him: "They harkened not, nor inclined their ear, but walked in *their own* counsels and in the stubbornness of their evil heart, and went backward and not forward." (7:24.) Notice that they *went backward and not forward*.

Many souls begin well; they repent and find pardon; they press on toward entire sanctification, and they find the pearl; but because of the subtle temptations of the devil they fall into sin and fail to get restored. These are on their way to eternal death and are of all people the hardest to reach with the gospel message. The spirit of selfwill springs up and shoots out its fangs in opposition toward the very ones that had helped them to find salvation in the first place. They accuse them of backsliding, and of being of a wrong spirit, and say, they wonder why the evangelist has so changed since the first meeting they attended; but they fail to see that it is *their hot and poisoned spirit that is set up in defiance against the man of God*.

Such persons are indeed very trying to God's messengers. Many souls are destroyed by these self-willed and poisoned ones that once knew what salvation was. Their profession, usually, is very high, but they are as dead as was Ananias and Sapphira, when they fell at the feet of Peter after they had lied to God.



Let us consider a few of the marks of selfwill.

1. *They refuse to hearken to God.* "I have called, and ye have refused; I have stretched out my hand, and no man hath regarded." (Prov. 1:24.)

People that are saved from an evil heart of *selfwill* are very quick to hear God's voice, and they obey him promptly and gladly. They ask no questions but do his bidding in all things and under all circumstances.

2. *They refuse to hearken to God's messengers.*

"But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us." (1 Sam. 8:19.)

God's true messengers and the anointed servants are rejected and refused a hearing by the man of presumption and selfwill. He will not listen to them. He chooses, rather, to have a king over him. This is the manner and spirit of the world; to have a ruler, putting one of *their own kind* on the throne of authority. It is quite evident that the Kingdom of God has had men in it many times who contend for this method of satan. Hundreds of times, no doubt, it has been as it was in the day of Samuel, viz., seeking a worldly ruler in place of a God-anointed and God-sent man to lead them on to victory. Holiness Associations in some quarters today refuse to listen to Samuel and they elect one of their own, that is, one who has the same *independent* and *selfwilled spirit*, to rule over them as president of the association. Such associations soon go the way of spiritual death and become a great reproach to the true Kingdom of Christ. This in every case gives the devil a better hold and helps increase his army. Those that have fallen from grace

and have their heart full of poison and selfwill are utterly unfit and incompetent to have any voice in the management of the Kingdom of our Master. This is why the Congregational method is unscriptural. Whenever a majority become filled with selfwill, that group of people will rule out the true prophet, and they will make one of the vilest priest, to lead them in worship. A calf will be made to serve as their god, (for the true God would not hear them,) and all will bow down to it. For a season, many will suppose that they really have the true God, saying, "What harmony we have!" but this is only temporary. The cause of harmony was not owing to a *holy* fellowship, but on account of their rebellious spirit having taken on a harmonious unholiness. So for a while there may not even be a division among them, but, please notice, it is not of the same tenor that it was when they followed Samuel. Underneath there is really something very radically wrong. Although like-minded, and an apparent unity, yet, they are bound for the burning hell of darkness. The path they are now in is covered with the slimy serpentine venom of the devil. Their harmony will not continue very long; their unity will soon be broken. Fighting and quarreling, malice and hatred will soon be manifest, and the army of rebels will turn to devour each other.

It is even more shocking, when it is evident, that such people do not even hearken unto the message of God. Where selfwill has taken on a bad form, and is poisoned with the poison of prejudice, not even the most godly and humble will be listened to with profit. This was the case in Jeremiah's day. They spoke right up into his face, and said, "As for the word that thou

hast spoken unto us in the name of Jehovah, we will not hearken unto thee." (44:16.) This was plain language a man sent by the Lord for the good of these people. It certainly had the mark of depravity. "We will not!" they said. How many thousands of people say this; but they see not that it rebounds in a stroke of death to their own soul.

Zechariah was another man of God that received like treatment. He also had some experience with self-willed people. He says, "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they might not hear." (7:11.)

My Dear Brethren,—you who so earnestly seek to be true, and honestly hope to make heaven your home, take warning! The danger of the sin of selfwill is great. Many better people than we are, have gone down under this wheel of the devil.

Let us consider the lesson recorded regarding Moses' experience with the people whom he sought to deliver from the bondage of Egypt. In the third chapter of Hebrews God warns us not to harden our hearts, and this trouble of Moses with the rebels is cited as a special warning. I am persuaded that it will help us to consider it carefully for our own individual good.

The story of the trouble runs thus: (Numbers, chapter 16.)

"Now Korah,— — —and Dathan and Abiram, — — — —took men, and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown; and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing

all the congregation are holy, every one of them, and Jehovah is among them; wherefore then lift ye up yourselves above the assembly of Jehovah?"

*Let us read, and re-read this Scripture. Let us look at it with an honest and upright intention. How many times, since the days of Moses, false leaders, leaders full of selfwill, have stirred up rebellion against God's true messengers! O what a wicked thing this is! Lord help us, and keep us from this curse.*

Read on, please, and notice the spirit of Moses in contrast to that of the rebels. You will see a far different spirit manifested by him. "And when Moses heard it, he fell upon his face." It grieved him; it broke his heart. He could have perished for them all, rather than see such wickedness come into their midst. So he rose up and spoke unto these rebels, saying, "In the morning Jehovah will show who are his, and who is holy, and will cause him to come near unto him." Mark this,—"*In the morning!*" *In the morning*, we shall see. *In the morning, the real truth shall come to light.* It cannot be hid very long. Those who are so obstinate and selfwilled now, shall then see that they are the wicked rebels of the Almighty. God has a method of testing. These who have taken upon themselves the responsibility to call Moses and Aaron to account shall appear before the congregation and prove their authority. *In the morning* it shall be known whether they judged according to the judgment of God.

Listen to Moses' charge and warning to these rebels, "Hear now, ye sons of Levi; seemeth it a small thing unto you, that the God of Israel hath separated you from the congregation of Israel? They had been

honored with places of special responsibilities, had been chosen to serve in the Tabernacle of God. They were regularly appointed ministers. But they were not satisfied, and *sought the priesthood also*. Selfwill had now sprung up and they were now determined to be equal with Moses and Aaron. *O, this wicked selfwill! This poison of the serpent that seeks honor at the sacrifice of truth and righteousness!*

Dathan and Abiram were even more rebellious and refused to appear before Moses. They murmured and said, "We will not come up, is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself a prince over us."

These are the kind of men that despise Scriptural authority. These are the ones that refuse to be led by God's anointed leaders or overseers of the house of God; and their rebellion destroys many others likewise, who, on account of this, are blinded against the truth.

However, these rebels were ordered to appear before the Lord the next day, where they were to give an account of their misbehavior.

"And the Lord spake unto Moses and unto Aaron, saying, separate yourselves from among this congregation, that I may consume them in a moment." What a judgment now there was threatening them! They had displeased God! They had rebelled against the God of Israel. It was now to be seen who the true people of the Lord were. Moses and Aaron were sorry for these poor souls that had fallen into sin, "and they fell upon their faces" in prayer and intercession for their people.

Thousands would have perished and gone to hell

had some one not fallen on his face before God to intercede in their behalf. See the great difference between Moses and these rebels. What a contrast! Just so in many of the camp meetings where selfwill has crept in; while these rebels are engaged stirring up strife and spreading the plague, God's servants are on their faces in the woods pleading mightily for God to stay his hand, in order that repentance may be granted them and they not be lost. But as it was with Moses, the prayers avail only for the innocent ones. God's anger has been kindled, and these rebels do not even find a place for repentance. They already have upon them the mark of the curse. It was as much as was consistent with God's great kingdom, that the innocent should be rescued. Had it not been for Moses and Aaron, all would have perished.

Listen to the Word of God;—"And the Lord spake unto Moses, saying, speak unto the congregation, saying, get you up from about the tabernacle of Korah, Dathan, and Abiram." "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." It meant a definite separation, a distinct line drawn between the selfwilled and the meek and submissive people of God.

The test was now soon to come off. Moses said, "Hereby ye shall know that Jehovah hath sent me to do all these works; for I have not done them of mine own mind." Moses unwaveringly but meekly declared that God had chosen him and that God had sent him to do the work he was engaged in. Had Moses been mistaken, what a sad mistake this would have been. Had he been a deluded religionist, or a fanatical extremist, how different things would have ended. At



just such periods men may really be tested to the very limit, and it will try them severely whether they are really sent of God or have taken this upon themselves. But at such times God overshadows his servants with an extra overshadowing of his cloud. If there ever is any doubt in their minds as to the genuineness of their call, it does not appear at such a time of conflict. The true Moses has an unmistakable and genuine witness of the Holy Spirit that God has sent him and God is directing him in the plan of the campaign. And that is enough.

It is enough to greatly humble the man who has thus been entrusted with so great a task, when we see the peculiar jealousy with which the Lord guards his servants at such times. Rather than that they be defeated and turned from their path of duty, he would strike dead any man or company of men that might rise up to oppose the work of God. Moses knew this, and speaking under special inspiration, warned them as follows: "If these men die the common death of all men, or if they be visited after the visitation of all men; then Jehovah hath not sent me. But if Jehovah make a new thing, and the ground open its mouth, and swallow them up, with all that appertain unto them, and they go down alive into Sheol; then ye shall understand that these men have despised Jehovah." It was indeed a very great judgment visitation, but it was once and forever to be made clear whether God had sent Moses, or whether Moses had taken that office upon himself without authority from heaven.

"And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them; and the earth opened its mouth, and



swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they and all that appertained to them, went down alive into Sheol: and the earth closed upon them, and they perished from among the assembly. And all Israel that were round about them fled at the cry of them; for they said, Lest the earth swallow us up. And fire came forth from Jehovah, and devoured the two hundred and fifty men that offered the incense."

I hardly dare to speak one word as comment on this Scripture, lest I should destroy somewhat its power. It is a fearful thing to fall into the hands of the living God. *Fearful*, if we have offended, and wickedly opposed his plan, and work, through which he seeks to redeem men from sin. Any grain of conceitedness, any spirit of high-minded and self-sufficientness, is a very bad poison.

There must have come a tremendous conviction upon that congregation that God had really called and directed Moses in the plan of the Kingdom. There must have been some fearful trembling on the part of those who had been in a measure, possibly, affected by these rebels.

This was not all,—these rebels had followers, and these, the next day opened their mouths against Moses. Listen to what followed: "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, ye have killed the people of Jehovah," and had it not been for the earnest interceding on the part of Moses and Aaron, all Israel would have been destroyed. As it was, "they that died by the plague were fourteen thousand and

seven hundred, besides them that died about the matter of Korah."

The sin of selfwill is a deadly plague; it is counted so by the Scripture. These wicked opposers of the day of Moses had yielded to the tempter. The devil had put within their hearts the venom of this poison, which spread its death-dealing blows and satanic-fires all through their ranks. It was worse than the most deadly plague of the body. In spite of all that Moses and Aaron could do by their faithful intercession with God and their inspired proclamations to the people, over fourteen thousand souls perished, going the way of the people that are cursed with a judgment curse from God.

Brethren of the Lord's Kingdom. The Holiness people above all people should guard themselves well against this sin. Let us fear to fall into the wicked practice of opposing those that God may have chosen to lead his people out of Egypt into the beautiful land of Canaan. Let us not be found lifting a hand or voice against them. God is a jealous God. It is not against these men so much, as it is against God who sent them. They already are burdened with very many trials and difficulties; let us see to it that we add not to these trials any rebellion on our part.

Suffer a word of close heart-searching. *Are you sure that there is no spirit of selfwill or any poison of presumption in your heart? Are you sure that there is nothing but perfect love in your soul toward all true men of God? and more especially, Is there any opposition in your heart against the Northwestern Holiness Association? Have you a perfect spirit as to who shall have charge of this great plan? Examine yourself care-*

*fully here.* Many need to do this, or they will be swallowed up by the earth before long. It seemed but a small thing, no doubt, to stand against Moses and the Exodus, but those that were found in the opposition, perished, and were swallowed by an angry earth. Let us be *honest*, and *true*, and *faithful*, not only in one or two things, but *in everything God may require of us*. Then we shall all make heaven our home, and spend eternity there praising Him who came to save us from this venomous poison of depravity,

## ETERNAL PUNISHMENT OF THE WICKED.

"The wicked shall be turned into hell and all the nations that forget God." Psalm 9:17.

**S**IN and holiness are two opposites. There is a Holy Kingdom with a Holy God upon its throne; and there is a kingdom of darkness with the father of liars for its head.

No more is there a reward of glory and everlasting happiness for the faithful Christian, than a certain and inevitable punishment for those that trample under foot the blood of the Everlasting Covenant.

One of the strongest evidence of the sinfulness of the human heart, is the determinate fight and opposition against the doctrine of Eternal Punishment. Men have sought out a great many human inventions, with the help of all their strange philosophies and false sciences, together with doctrines and dogmas of infidels and skeptics, — all for the chief purpose of overthrowing the eternal truth as we find it recorded in the Scripture. By them the authenticity of the Word, or whole passages of the Bible, are attacked. But all to no avail. For God says, "Heaven and earth shall pass away but my words shall not pass away."

Much of this clearly reveals that men are seeking how they may bring God to their terms rather than submit to his will of perfect obedience and righteous-

ness. Such men, we fear, have never had a proper conception of the holiness, and justice, and the unchangeable law of God. They have never yet seen the bottom or ground of their depraved heart. All people seem to them alike, and fit subjects for heaven,—acknowledging, possibly, the need of a slight change in conduct.

Whenever men are straight on the doctrine of sin, and straight on the doctrine of the law, they will be straight on the doctrine of Eternal Punishment. God, to them that are crooked in doctrine and experience, is nothing more than an abstract non-entity; and God's moral law, no more than an abstract theory. Righteous judgment, and perfect justice, is something they are entirely ignorant of. But where there is a proper conception of what is required of man, and men see that they are held accountable to an Eternal and Unchangeable God, matters take on a different color. No wonder the Divinity of Christ and the efficacious power of the Blood are set aside and utterly ignored by such men.

Any argument offered against the righteous judgment of God in punishing the wicked and separating the righteous from the unrighteous at the last day, is a direct blow against the Divine Government. Such a one is a spiritual anarchist and is set on tearing down the very throne of heaven. If it were possible, he would destroy it and drive Almighty God from off his seat of authority. Many, I fear, are deluded by the extreme subtilty of the enemy to take a part in this wickedness, the spirit of which is from the pit of burning brimstone.

Every honest and loyal citizen must be in favor of

a righteous government. In order to be of help to our nation, we must stand loyally by, and if need be, give ourselves for its protection. Any men, or body of men, who take up arms against their country are charged with treason, which is punishable by death. Just so, only far greater a crime is it, to in any way be set on undermining the Holy Kingdom, which in God's unchangeable law is punishable by eternal death in the lake of fire.

Our Supreme, Civil, and Municipal Courts, and State, and County prisons are absolutely necessary for the security of man and our righteous laws. Prisons and jails are built for the transgressor and rebel. We do not ask the advice, neither the opinion of criminals, before setting about to build these institutions. We do not ask the murderer, the adulterer, the thief, or the liar, whether he believes it in harmony with our social laws and Civil Courts to have such institutions. This argument might be carried still further; we do not ask the maniac whether he thinks it is necessary to have institutions for the mentally deranged; or the sick whether they are willing to contribute of their material means for the building of hospitals.

A perfect law takes all things into consideration; and its aim is, *Perfect Justice, Perfect Righteousness*, and in absolute harmony with the will of God in all things. Were it not for the lawless, jails and prisons would not be required; were it not for poor unfortunate maniacs, asylums could be dispensed with, etc. The murderers and robbers do not build the prisons; neither can we expect them to pass a correct judgment upon the sense of justice in having them; but, some one must be true, and stand for that which is

pure, and good, and holy, and proclaim the perfect justice of God in banishing forever, and incarcerating the incorrigible and the unrepentent rebel.

The salvation of our souls is a very important matter. Not merely on account of the gain of heaven, or the loss of the same; the interests of heaven are at stake. God's holy law has been broken, and a righteous Father has been offended. No man has any right whatsoever, to continue in rebellion and in a state of wickedness. God, being a holy God, and all his laws being just and good, requires perfect submission and obedience on my part. Unholiness of heart puts a person where he is out of harmony with God's Spirit, and is set absolutely against the whole system of heaven. Such a personality can never be counted worthy of heavenly reward; he cannot be lawfully entitled to admittance to a place prepared for the faithful and obedient children of God.

Not only, then, should we yield to the Lord for salvation on account of the justice and righteousness and holiness of his law, but we should yield to salvation for the sake of our own good and the good of others, that they may be influenced by us. We are not our own. Our course in life is with a direct influence over many others. The man who is indifferent regarding his own soul's interests, and is determined to cast away his soul to be lost forever, will take many with him. The one who takes a stand against genuine godliness, turns many others from the true way of life. Besides: God created us, and after the fall, paid the price of our restoration. So we can see that it is eternal suicide and murder, to take our soul and dash into the burning fires with it; and by such a



mad plunge, we take many with us, who might otherwise have been saved. These, that we were instrumental in pushing off into eternal darkness forever, might have been saved, and might have been made valiant soldiers for real godliness. We count a man worthy of severe punishment that allures and entraps a pure and innocent child and ruins its life forever; or one who destroys the affection of a father or mother for their children; we consider it a great crime for any person to lay a brand of fire between the hearts of a true husband and a true wife; but what about the one who destroys the souls of men and women and children by his indifference towards God and his determinate stand against holiness of heart and life?

The human soul is a never-dying spirit. To die unsaved and drop into hell does not mean to put the life of that soul to an end. Death has no such meaning. Death means a *radical discord*, or the being out of harmony with our environment. The soul separated from the mercy of Christ is out of harmony with God and would cry out for the rocks and the mountains to fall upon him to hide his face from the immaculate and holy Son of God, even though it were possible for him to enter heaven. This death is an eternal and never ending discord between the unsaved soul and God. Its beginning is in his period of probation, with all its misery, pain, and agony of body and soul; which is increased a million fold as the ages sweep on throughout eternity. In this period of our probation we are where we may find help and mercy; even a sinner has many mercies granted him while here upon earth; but beyond this life there are no blessings of any kind for the unsaved soul. No grace; no songs of salvation; no prayers of

Christian friends and loved ones; no praises of redeemed and happy Christians; besides, there will not even be a spark of human sympathy or human affection there. No two persons can there be at peace with each other. Husbands and wives will there be cursing each other. Parents and children will continue their hatred throughout all eternity. These imprisoned souls may then continue their course of wickedness and wicked speeches against God and holiness that they were engaged in while on earth, without a break throughout endless eternity. Not a grain of divine grace or supernatural interference, but one hotbed of venomous boiling opposition against the things that are pure and good and holy. Not a friend or any one within reach who has any mark of purity or holiness. That will be one place where there will be no holiness meetings or holiness associations. No doubt many would then favor true preaching, or would do anything within their power to warn those yet upon earth. This is in accord with what Christ teaches in relating the experience of the rich man who had gone to hell. He begged to have one sent to warn his brothers who were yet where salvation might be granted them. However, remember, he made no request for himself to be made a subject of mercy; he recognized himself having fallen beyond the reach of mercy.

Fathers and mothers will be there, who hoped that they might see and again receive into their embrace the precious babe that died in infancy. As they stood over its little form when it passed from earth, and as they beheld its beautiful little shining face as Jesus came to receive its spirit, they kneeled down at its bed and wept as though their hearts would break; they

agreed together to do their part to meet it in heaven. They vowed that they would turn from sin unto God. And as they looked upon its casket in the cold grave in the ground, and saw its body covered with the clods, they felt that earth had no more charm, but that heaven should be their aim. All this they resolved in their hearts on the day of severe affliction, but where are they now? They failed to yield to God for deliverance from sin; they failed to seek the Lord while he might have been found; and now they are a thousand times farther away from the precious little child of their own flesh and blood than they were when they both stood weeping on the edge of the grave. How subtle the devil is! How he will lead us on,—and on,—until we fail utterly to yield to the Lord for salvation. Resolutions, men make many of them in hours of distress; but then it is too late. The door is shut.

We have seen friends and loved ones standing at the bedside of suffering ones, and have heard men say, "I would give all I have if I could help him." But all of no avail. That human suffering came to an end, but the suffering of the unrepentant soul never comes to an end. It is sad, but it is true; we are as helpless, and even Christ himself, is as helpless to save the obstinate and unyielding sinner, as are the friends of the one who suffers in body.

Men have fallen overboard ship while friends stood helplessly by, and in sorrow and with great excitement saw them carried away into the angry sea, never again to be seen. Such an accident stirs the hearts of strong men, but such a sight is as nothing in comparison to the falling overboard of a soul into the eternal ocean of fire.

I have stood at the bedside of the dying, and, sometimes, when it became evident to the immediate relatives and friends that the sufferer was going, great grief came upon them like a cloud of despair. They now, it seemed, began to realize the dangerous condition of the dying one. However, some see merely the separation from them in the body, and yet feel overcome with great grief. The kisses and last words to the dying, often, are the last words they shall hear from the weeping ones. Fathers and mothers bid their son or daughter goodbye never to see or meet them again. Ministers speak pleadingly to these unsaved, but it shall be the last invitation to seek the Lord. They will never hear it again. Why? Because they are now dying without salvation.

All the sentimentality, both in song and in oratory, that is brought in place at funerals, cannot take a soul out of the eternal burning fires of hell. All the human learning, and affectionate sympathy, can never change the abiding place of the one who has rejected the Blood of Jesus Christ. He has made his bed with the fighters against the Holy One of Israel.

I have known of boys, and also girls, leaving home in a fit of wickedness. They would leave for parts unknown to their parents; it was not enough that they should plunge into the world of sin, but their parents' hearts were broken by their sudden disappearance. Sometimes it has been a husband; led astray by ungodly associates, having lost his money and reputation through drinking and gambling; he takes his dissipated self and leaves for parts unknown, leaving behind, to grieve over him, a wife and family of children. Every day the wife looks for his return; every day the chil-

dren ask, "Mama, is papa coming home today?" Such a wife and mother knows what sin is. All the false philosophies that the long-tongued women may be able to bring into her house, and endeavor to prove to her, the unreality of sin, can never change her mind. She knows that it is sin that has carried her husband overboard; that it was *real*, brought about by a *real devil*; and that it has its foundation in a *real hell*.

The only true method of success in such cases, is through the Scriptural plan of salvation. To visit a poor broken hearted wife and mother, and to lead her to seek relief through our Lord Jesus Christ, is Scriptural. To pray for her salvation, if she has not yet found, and to unite in earnest intercession in behalf of her husband, is the only hope of relief. But remember, these heart-aches and wretched experiences, that many experience in this life, are but a shadow of what eternal death and everlasting wretchedness is to those that find not the Lord.

Sometimes men who have left their family or home, have been suddenly stricken in death. I had such a case one time in my ministry. The man had left his wife and children and was now dying the death of a pauper. I tried to help him, by prayer and otherwise; but all of no avail. I wanted him to tell me the name and address of his family, but he would not. He died a wretched agonizing death, and was buried in a pauper's grave. Often men of this character have had come over them at the last moment of life, an agonizing longing to see their children, or get one more opportunity to ask their wife of their youth to forgive them, but are

suddenly claimed by the last enemy to be carried into hell, — it is now too late.

I would be the last man to discourage a soul seeking the Lord for salvation the last hour of his life. Sin is too heinous to be thought little of, to in any way be indifferent as to the deliverance from the same, of souls, even in their last breath. But my dear friends, if you have waited until the death-rattle has set in, you have made a great mistake. Only a few moments more and your body will lie cold in death, and it will have around it the shroud ready for burial. Only a few hours and your clay will be taken to the little tomb that has been prepared for its last resting place. I warn you! In the fear of the Lord, I warn you to “seek the Lord while he may be found!” “Call upon him while he is near!” Do not wait until the arrangements for your burial have all been made! Seek him today, and seek until you really find the salvation of your soul.

The face of the sinner, in this life is set towards hell; but divine mercy and supernatural grace can rescue him. But at death his doom is sealed. It can never be changed. “As a tree falleth so it shall lie.” Death fixes our eternal destiny, and forever settles what we are to be in character beyond this life of probation. It is like dropping a rock from the planet, casting it away from this earth, past all the other bodies of the Universe, until it reaches a distance beyond computation; away from all the suns, and the bodies that reflect the light of the suns, increasing its velocity, rushing through space of dense darkness, — farther, and farther, and farther, and farther away, from the Sun or the center of the Universe.

The unsaved person cannot receive his inheritance



without repentance and faith exercised in this period of probation. He will be sent on his way to the place prepared for the devil and his angels. No Sun will be there to give him light ; while through endless ages his soul will be on fire with a burning remorse of his conscience, and a craving of his undying spirit that shall never find anything there to satisfy it. All because of his past rebellion and opposition against God and his people. When he finally reaches his abode with the devil and his angels, they meet him with an army of like-spirited beings to cast him into the bottomless abyss, where they all have their dwelling. And after having been there a million times million years the time will have no more than just begun. The agony and suffering, instead of a hope of relief, increases more and more. Besides all this, the lost soul begins to realize that he is in the midst of all the vile, and demon-possessed men, that ever walked the earth. *Pilate is there*, the one who pronounced the sentence of crucifixion of death upon the Lamb of God ; *Herod is there*, the king who sought the life of the Savior right after the birth of Jesus in the city of Bethlehem ; *Judas is there*, the apostle that turned traitor and betrayed his Master with a kiss ; *Nero is there*, the wicked king who slew more lives of faithful men and women of God than any before him or since ; *The scribes and Pharisees are there*, the ones who caused our Lord more real suffering and agony than the drunkards and the harlots ; *The holiness fighters will be there*, the ones who set themselves up against the men who counted not their own lives dear unto themselves but suffered and sacrificed their all to get men and women delivered from sin and hell. *What a den, or hot-bed of venom, hell must be ! Who, but a*



*wicked satan-possessed person, would defy God, and make his abode in such a place.*

My precious people, these are burning truths, as I find them revealed in God's Word. We cannot cast them to one side and live. His Word is true, and by *it* we shall be judged at the judgment. "The soul that sinneth it shall die." (Ezekiel 18:4.) This death does not mean the annihilation of the soul, but an absolute separation from God and all that is holy. The soul that fails to find deliverance through the blood of Christ, and fails to reach the Rock of Ages for his sure foundation, will find himself cast out on the last day. There are distinctively two classes of people in this world, viz., *The redeemed* through Jesus Christ, and *those who have refused* to put on the wedding garment. There will be two classes at the Judgment, *the redeemed* and *the wicked*.

O listen, my beloved fellow men! What possible escape is there for them that believe not God's Word and fail to seek salvation? "How shall we escape if we neglect so great a salvation?" (Heb. 2:3.) *Our unbelief can never save us. Our rebellion cannot keep us from the doom of the damned. Listen!*

"The wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath." (Job 21:30.)

"He cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." (Psalm 96:13.)

"God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:14.)

"Many will say to me on that day: Lord, Lord, have

we not prophesied in thy name and done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” (Matth. 7: 22, 23.)

“And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand but the goats on the left. Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Matth. 25: 32, 33.) “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” (Matth. 25: 41.)

The unmistakable and inevitable consequences of a life of sin, ending with an eternal suffering in hell, can only be avoided by submitting to the teaching of God's Holy Word. All the false theories of men, the many theories advanced by which to escape hell, whether by annulling, or attempting to annul the doctrine,—all is in vain. In the fear of God, and because of having the interest of your whole future upon my heart, I plead with you to fall upon your face before God and ask him to be merciful to you, *a sinner*. Cast yourself upon his mercy while it is yet the day of mercy! You are yet where you may find salvation from sin and hell! Resolve to do it now!

## PAUL'S CHARGE TO TIMOTHY.

"Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." 1 Timothy 4:16.

WE have a fine example of true apostleship in the one giving his charge to his son in the gospel, Timothy.

In place of searching the worn out heathen writings of the centuries of darkness, it would be far more profitable for the man of God to get a closer acquaintance with such men as Paul and Timothy. No doubt, Paul was a great scholar; but what did he consider that worth in comparison to that which he received from the Scriptures.

Here we have a man, chained and in prison, a soldier of many wars, and a hero of the heroes. His hair white as snow, and his face, no doubt showing the marks of genuine campaigning. His spirit full of fire, and his personality tremendously zealous;—in fact, everything about the man convinces the honest-hearted spectator that here is a man who is an aggressive, determinate, uncompromising, ambassador and conqueror; a soldier of the army of heaven, one who has the positive assurance that it will win. Although he has been taken captive by wicked men, and his hands

and feet are in chains, yet he knows heaven will win. The time for his departure was not far distant, so he seeks a younger soldier, to follow in his steps and carry on the war to a final victory, even though he shall soon be called upon to retire from the field of battle. So Timothy, a very trustworthy son in the faith, is called to receive his charge.

Paul had but one doctrine, and that was, "The good news," that through Jesus Christ's death on the cross, all men might be saved from sin. He is very explicit in showing that this is holiness of heart or entire sanctification. Hear him! "The end of the commandment is love out of a pure heart." (1 Tim. 1: 5.)

This is evidence that Paul made holiness of heart the main line of his preaching; and having held to this, he now seeks to impress the necessity of the same upon the younger generation.

What a great blessing it is to have stalwart and genuine leaders at the head of the Kingdom of God. It is easily said, that God will take care of his own work; but we must remember, he has always sought out men for the special places of responsibility and for times of extraordinary emergencies. Watchmen of old time were selected, men who were willing to hazard their lives, to stand on the walls of the city to warn their fellows of an approaching enemy.

The first admonition to Timothy was, "Take heed to thyself."

The heart-searching and constant waiting upon God; the keeping ourselves in the cleansing stream; to search one's own heart, whether the anchor still holds, is very important. Secret prayer, and a faithful study of the Scriptures; all is necessary in order that the man

of God may be perfect and thoroughly furnished for aggressive warfare. But the most important thing after all, is to know by actual heart-knowledge and personal experience and a present consciousness, that Jesus Christ has regenerated our soul, and subsequently to this, sanctified us wholly.

What a large body of people there are who are dying on account of there being no one who can tell them out of the depth of his own soul of this salvation that sets men's souls free and gives them a home in heaven. Thousands of souls are perishing for the want of bread; many who seek bread, are given a stone, in place of the food that strengthens the soul. Some have not even the crumbs under the table with which to satisfy the starving seeker after the bread of life.

Paul's concern was not only regarding our Christian experience, but also in behalf of the teaching. Sound teaching is very necessary. It is not true, when men tell us that it matters but little what a man's doctrinal faith may be. It does matter. He will teach that which he has imbibed of the principles that appealed to him. Paul gave attention to doctrine, and he emphasized the necessity of this in his charge to Timothy. Genuine heart-experience, and a promptness to testify to the same is necessary, but it is also necessary to preach and teach strong doctrine. We are to teach and preach, instructing the people explicitly. "My people are destroyed for the lack of knowledge" was never more true than now. Wherever genuine and Scriptural doctrine is preached and enforced, the whole work of God prospers. Where this is not done, worldliness, and all kinds of false doctrines, come in and capture the flock of Christ. The esthetic nature of

man may be made the means for holding people together for a season, but it never leads them to desire and reach out after the holy bread for their spiritual good. When satan succeeds to bring in some new thing, he scatters them like cotton seeds on a windy afternoon of a hot Autumn day, and the preacher is left with empty pews and a desolate church. But the man who has an experience of real heart-holiness, and bears witness to God's power to regenerate and sanctify, saves his own soul and has the promise of salvation for those that hear him.

I would be far from saying anything against men of great learning and educational advantages. Learning cannot be despised nor unappreciated without great loss to one's own usefulness. However, were our great men of the churches of our many denominations, men of Paul's type, things would not be what they are to-day. Now and then a good man, one who has an experience, may be found; but how few they are! The spirit of the world, and extreme tendency toward heathen oratory, has its contaminating influence. The great philosophers of Greece, and the mighty expounders of Roman law, were no more heathen, than many of our world-accredited giants (?) who stand in many of the pulpits of the land. Is it to be wondered at that the vast body of our common people seek the sensational, or the fanatical extremes, rather than continue in the ice of heathen philosophy? The experience of holiness destroys the caste system; it removes the barriers in religious and social distinction, so all may meet on one common ground. Argue all you please, that things are getting better, and our churches becoming more spiritual, but facts will not stand the investiga-

tion. It is true, a small body here and there, we have, who are of the genuine, and stand for the true Scripture; but these are not the main and leading element of the various denominations of the Christian Church. It is rather the exception, than the common thing, that true religion be held up and insisted upon.

I am convinced that Paul saw the need of his day, and that he would demand the same of the preacher to-day, that he required of his men in his day. What would become of the Church of our Lord, if it were left entirely to the mercy of our modern, self-seeking, and worldly-ambitious pulpiteers? A few, thank God, we have, who stand for the genuine; but the true mouthpieces and heralds of the King are few.

Some people are very quick to belittle and underestimate the value of the zealous but unlettered preacher or evangelist, but they fail to see that the great revival of Methodism appeared not at the centers of Episcopalianism. True, the Wesleys were Episcopalian, and were true to Episcopalianism; but did the revival come through the Episcopal church? or did it come in spite of the church? No, it did not come through the unspiritual, and worldly, clergy, who were even the enemies of Wesley. The chief places or scenes of the victories wrought in the hearts of men and women were on the street corners and in the churchyards. It was not in the cold places of Established Worship. The homes of some of the Lord's people were opened, while the large cathedrals turned the key to keep them out. Many doors were locked to the man and his men who had believed it possible, and sought, and found the experience of entire sanctification. Rotten eggs, stones, clubs, and every instrument imaginable, was



employed to stop the aggressiveness of Wesley and his men; but rather than hindering them, it added to their success. The proud, and self-seeking, and the hide-bound churchmen, were quarreling over the chief sects in the synagogue, while Wesley and his men had great success and made wonderful progress defeating the devil in the salvation of souls from sin. The army of the Lord had in Wesley, and his captains, a generalship, that made satan roar; and the enemy was compelled to retreat to other hiding places. Men and women of the hovels, and drunkards and harlots of the streets, reaped the benefit of this glorious gospel brought to them by a company of men who were indeed walking in the footsteps of Paul and Timothy. The many cries of the penitent sinner, and the millions of tears that were shed during those days of battle, ought forever to put to silence and to shame the men who fight against the work of holiness. Men came to hear them with rocks in their pockets, vowing they would slay the preacher, but their hearts were smitten by God and they fell upon their faces crying for deliverance from their wicked sins. God was standing by, and overshadowing these valiant soldiers with a host of angels, protecting his army, so the devil should not defeat them; while at the same time he wrought miracles by the hundred to convince the opposer of the true religion.

Some of our modern Gamaliels garnish Wesley's sepulchre, and they visit his tomb, but they see nothing of the presence of God in the holiness revival of Wesley's day. What an army of redeemed souls there shall be found in heaven because one man stood at his post on these principles that Paul sought to impress upon the mind of Timothy!

What England needed in that day, we need in this day. Men who will measure up to the demands of our text are at a premium; they are not to be found at par. The same results are possible today. Time and God have not changed the needs of man's soul, or the remedy that supplies it.

Great and true men of God never were appreciated, nor understood by the generality of the people of the church. Of Wiclif a contemporary wrote, "John Wiclif, that weapon of the devil, that enemy of the church, that sower of confusion among unlearned people, that idol of heresy, that mirror of hypocrisy, that father of schism, that son of hatred, that carrier of lies," etc. Twenty eight years after the death of this man of God Archbishop Arundel wrote to Pope John XXIII, asking him to order the bones of the heretic, "a most wretched and pestilent person of damnable memory, a son of the old serpent, and a precursor and child of anti-Christ" to be dug up and cast upon a dirt heap or into the fire." This was carried out in A. D. 1427, and the ashes of his body cast into the Brook Swift. But as a famous contemporary says, "Thus the Brook has conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine, which now is dispersed all the world over."

What was the cause of all this bitter opposition against Wiclif? Listen to one of our Historians: "He came to the conclusion that the church could dispense with both popes." Wiclif said, "cursing each other, fighting each other with blood and fire." "Monsters, incarnate devils." "Pope is the fountain and origin of all wickedness in the church, and he is very anti-

Christ." Wiclif saw the corrupt and wicked state of the church. He saw clearly that spiritual religion had long since been cast out and that the Pope had taken the place of Christ. And as to the needs of the people, "he saw that the great need of man was a knowledge of God's Word." In short, Wiclif was one of the great forerunners of the Protestant Reformation, or salvation by faith. His light shines today like a noonday Sun, while his contemporaries and opponents lie nameless in their graves. While the reformer's light shines in its beauty, his opposition reminds us of a little skyrocket that has long since been lost in the dust of the ground.

What Wiclif was to England, John Huss was to Bohemia. These men stood valiantly against an unsanctified ecclesiasticism; they appealed to the Scriptures and man's better judgment, in choice to the old traditions of man. This brought on a terrific battle and it cut off many a head and slew many a true man of God, not only ecclesiastically, but literally. On March 15, 1411, John Huss was excommunicated by the Archbishop. His books were ordered burned, and on July 6, 1415, he was burned as an heretic. All this was done by the men in authority over him in the church of which he was a member. How far from the spirit and teaching of Paul these men of the opposition were! What barbarism and cruel murder there was committed in the name of the Holy Religion! What a contrast, like as a dark abyss in contrast to the bright noonday, was this to what was Paul and his son Timothy. How the blood of these martyrs must have cried out to God from the earth that had drank it up! What a day of vengeance it will be, when all these

murderers shall be called forth to give an account for such wicked conduct! What a day of wrath the day of judgment will be!

Another prominent character in Church history is Jerome. At his trial, after the wood for his burning had been piled up to his head, and the executioner came up behind to kindle the wrathful fires of persecution, he cried out, "Come here and light the fire in my sight; if I had feared it I should never have come to this place." Then he turned toward heaven in prayer, saying, "Into Thy hands, Lord God, I commit my soul." Men who stand true to the last, and proclaim the truth with uncompromising certainty, die the death of true heroes. Fires, or any kind of the most cruel instrument of torture, cannot take away their great joy and consolation the Lord has given them for taking heed to themselves and to the teaching. They walked in the light in the days of their labors and labored faithfully to enforce the teaching of the Bible on salvation and now they have great satisfaction in having the everlasting Father for their present help in time of trouble. While they are put to death, physically, their opponents have great trouble of soul and remorse of conscience. Their great profession for doing it to protect the church from heretics, helps them not to find peace of soul. One man suffers the hot fires of persecution, and goes up to receive his reward in heaven; while the other falls into the pit to suffer the everlasting fires of hell throughout eternity. They both are severe fires, but give me the fire of persecution in preference to that of hell.

Another good example of apostolic faithfulness is Martin Luther. We read in Church History, "Luther

came, even while yet a Romanist, to adopt an evangelical view, though without awakening a suspicion of disloyalty to the church." Please mark the words, "*disloyalty to the church.*" All genuine martyrs for the truth, sooner or later were branded as men "*disloyal to the church.*"

Luther read some of the writings of John Huss that had escaped the fires of the enemy, concerning which he remarked, "that he could not comprehend why a man who so powerfully preached the Scripture should have been condemned to the stake ;' but so great was his faith in the church that he closed the book with the thought that Huss must have written these things before he became an heretic." All such facts go to prove to us the need of careful investigation, and the exercise of proper judgment before men be branded as enemies and wicked destroyers of the true church of our Lord Jesus Christ. It would be well for us all to search carefully our reason for condemning men and women, when counting them "Church splitters", "Spiritual anarchists", etc.

*O, that justice might have her way!* Often we sing, "My country 'tis of thee, sweet land of liberty," but we drag men and women to the funeral pile, and burn them while the fourth of July parade is passing our doors. *Shame on such patriotism! How long! How long! O Lord, shall the blood of thy saints be spilt?* Were we not living in a time of Religious and National liberty and toleration, and had we not the protection of our civil authorities, many true men of God, who are preaching and laboring mightily for the Kingdom, would be thrust in a dungeon, or burned at

the stake. *But thank God for a Religious and National liberty!*

Some may charge us with disrespect for the church, and they may say we are the enemies; but let the Lord speak, and every mouth shall be stopped.

It took courage to face and oppose the doctrine of "indulgences," and stand boldly against a system set on fire of hell; and oppose an organization, the power of which we have not yet seen equaled. John Tetzel was the agent peddling these hellish wares; but Luther opposed the system in pulpit and in private; he used his voice like a trumpet, and his pen like a sword, against this wickedness. This caused *a split in Luther's congregation*, some crossing the boundary line to purchase indulgences and returning with the spirit of defiance towards their faithful pastor. This led to the nailing of the Ninety-five Theses to the door of the Castle Church, so all might read for themselves.

It is a good thing that man cannot see what is before him. At first Luther "had honestly anticipated a favorable judgment of the Pope, but he soon found that he was in the midst of a nest of venomous serpents. An urgent appeal had been made to ecclesiastical authority, but it had failed to bring about favorable terms. So the reformer now appealed to the State for help.

The Church of Rome soon found that she had a man on her hands whom she could not so easily silence. The blood of the martyrs was crying unto God for vengeance. Such diabolical wickedness and opposition against the Holy Kingdom, can go only about so far, after which God will visit the unspiritual element with a judgment.

It is said that a man's environment has much to do



with his possibilities of becoming great; certainly here was a man who had warm enough an environment to help make him great. No man can stand such conflicts without a deep insight and clear conception of God's Word. He must be entirely submitted to the will of God, and understand the plan of Holy Battle in the Kingdom of Grace. When a man measures up in these, and sees to it that he keeps in divine order, all the Popes, Archbishops, Bishops, or any other officers of the church, cannot stop his mouth or paralyze his arm of power. All the devils, and all the armies of evil-inclined men, may stand against men like Paul, but all of no avail. Paul was a mighty warrior; he knew God had called him, and sent him out as an apostle to the Gentiles; he had enemies at every hand, but he labored on faithfully and loyally; and through him the Kingdom took a tremendous leap forward, which has helped it to this day. The scribes and Pharisees, that sought so much to destroy the holy religion of Jesus, were alive and determined to slay Paul; but Paul went from city to city, from country to country, conquering the enemy and defeating the devil, in spite of these enthusiastic religionists who had a form of godliness but had no salvation. A consciousness of the mighty anointing of the Holy Spirit, makes men bold as lions, and valiant as an whole army.

Such men, like Luther, can stand before Emperors, and can face the jaws of hell and death itself; or walk right up into the teeth of the enemy, without a tremble, as long as they know God is directing them. And it is before such warriors, that men will tremble, and quake, and shake like leaves in a storm. The devil may roar, the organized opposition everywhere may



howl, but the warrior marches right on through the thickest of it all, slaying his thousands, tearing down the strongholds of the devil, right and left, cutting down the flying banners of satan, and raising the beautiful colors of King Emanuel; all because God is with him, and God has saved him, and God is directing him in the defense of true religion.

The great mistake of many is, that they expect to see the Pope, and all organized ecclesiasticism, fall down at their feet, and surrender. But if the success of the work of the Lord depended upon this, then we should be of all men most hopeless. Turn to Church history and read what is recorded there. Did Rome bow to Luther? Did the ecclesiastics submit to Wiclif? If the scribes and Pharisees had fallen into line and followed Jesus; if the Roman Church had yielded to the entreaties of Luther; if the leaders of the Established Church of England had listened to, and profited by, the work of Wesley, then,—yes then,—might we also look for great men of ecclesiastical authority in our day to fall into line with us. These never did fall into line; they are the last ones to hear the words of the Master. I believe we should exercise great care not to imbibe a wrong spirit, or fall into a state of despondency, or extreme pessimism; rather, have *hope* and *faith* that all men may repent and come to the light of the truth; however, we must remember that God never compels men beyond what they are willing to do of their own free will and accord. Did Israel realize what she was doing when she rejected Jesus? Did the priests know what they were doing when they refused the Holy One of Israel his place in the Temple? Did the Church of England

see that she was opposing the greatest reformation England has ever had? Did she do anything to help forward the movement under Wesley? either financially or otherwise? *No! No! No!*

In spite of the ostricism, and the lack of recognition by the church, Wesley took good care of his own soul's need, and was faithful in the doctrines that needed to be taught the people. He had sought, and found, the Pearl of Great Price; and the result was that a wonderful revival was sent down from heaven, and the Methodist Societies were formed. This mighty man of valor insisted that it was not so much ecclesiastical system they needed; but vital godliness, and genuine piety, or holy living. This is not to say that Wesley stood against a Scriptural ecclesiasticism. He saw that leaders were necessary; but he saw also that these leaders must be examples to the flock of Christ. In other words: "The husbandman must first be a partaker of the fruits." Unless he is, he will be harmful to the Kingdom instead of helpful.

The Lord certainly had in John Wesley a true successor to the Apostles. Where can we find anything more perfectly Apostolic than the religious awakening of England during the period of early Methodism? Where can we find a people more like the Apostles and early Disciples? But mark you! All this was accomplished in the face of the opposition at headquarters in the church. Just so today, the Holiness Movement is the result, not of the high-churchmen, but the result of those who have been cast out and counted unworthy of any consideration.

Many will bring against us the charge, that we, by such preaching and teaching, create an antipathy

against the church; and that we ought rather to be true to the church. In answer to this, I invite our critics to consider with me some important facts in history.

First,—What was the cause of this antipathy against the Roman church during the Reformation? Did Luther create it? Was Luther untrue to the Roman church? Wasn't he simply crying out against her sins? Tell me, please!

Second,—What was the cause of the bitter antipathy against the Church of England in Wesley's day? Did Wesley and his preachers create this antipathy? Were they not true to the Church? *O, that our opponents and determined opposers of the truth might read history and study this serious question honestly, and have, at least a little, knowledge of the truth!*

We admit that there are a few who are over-zealous, and often unwise; and that they needlessly bring a harsh criticism down upon the church. However, to me, it is a marvel that it is not worse. The true Kingdom suffers on account of some of her over-zealous leaders, but it suffers not half as much from these as from the hard-hearted and cruel opposers of the doctrine of holiness.

I doubt whether the church has ever had better men, and better soldiers, since the days of Paul, than she has today in the Holiness Movement. As a rule they are men who sacrifice their all for the defense of the truth; they would die at the stake, rather than see the glorious name of our Lord trampled under foot of men. As long as the Holiness Movement will have such men, and will see to it that she keep entirely free from all entanglements and domineering tyrants who are

the enemies of Christ, and at the same time see to it that she have a thorough and Scriptural plan of organization, *the Lord will rest upon her army with a mighty anointing of the Holy Spirit.*

The true soldier and warrior of the Holiness Movement today must earnestly and faithfully look after his own salvation, and must also faithfully see to the spreading of the true doctrine of salvation from all sin through the Blood of our Lord. With us it is not a question of choice; with us it is an absolute necessity by virtue of our relation to God, that we contend for the true experience and doctrine of holiness. It was not left for Timothy to choose what he would do, but, having been accepted by the Lord through Paul to the salvation of his own soul, there remained nothing else for him now, than obey the charge of Paul, or go the way of eternal death. So it is with us. We know it is not popular; it is much harder and more sacrificing to stand for genuine religious reformation; but, *this we must contend for or we perish and our souls be lost in hell.*

*O, that the sanctifying power and light of the Holy Spirit might continue to call, and add to the army of the Lord, such men as was Paul, in his day! That we might have a great army of men like Wiclif, Huss, Jerome, Luther, Wesley, Inskip, McDonald, and others who were as good. Yes, for men who are really men; men who will stand in defense of the cause of our Lord, and do it without wavering, and with a glad and happy heart. Paul saw the determinate opposition of the enemy that is set against Christ, and unless the church have men who are real warriors, satan will*

*destroy her. May the mantel of Paul fall upon many men of our day, Amen!*

Note: The quotations given are from History of the Christian Church, vol. II, by John F. Hurst.

## THE SHEPHERD AND THE SHEEP.

THE Kingdom of God is an organic body.

It is spoken of in Scripture as a flock of sheep, with a shepherd over them.

The Kingdom of God is a family of children, with a Father and a Mother to care for them.

In the consideration of this important theme we must not get the Invisible church confused with the Visible church. The Invisible church has Christ for its Shepherd, and its members are all who have been born of God, regardless of anything else whatsoever.

The Visible church is made up of all professing Christians, and has for its shepherds the men put in authority over them as ministers.

God only is the perfect judge as to who is a member, or is not a member, of the Invisible church.

In this discussion it is not to be supposed that I stand against the Visible church, or that I would insist that the Visible church may always be perfectly free from unholy ministers or members. No; but that all men and women, whether in the ministry or laity, must measure up to the spiritual standard of Scriptural religion or they cannot please God and be approved satisfactory for the real Kingdom of heaven.

There are two great dangers before us, viz., one, that we fail to see that Christ is the true Shepherd, and

therefore put our trust in men; the other, that we consider Christ as the true Shepherd, but fail to recognize the men he may call and send to represent him.

Let us, by the help of God's Word, and the gracious help of the Holy Spirit, consider some of the important points bearing on this theme.

I. *The great need of a Scriptural system.*

That the Lord carries on his work by perfect system, and according to an accurate plan, cannot be doubted. He would not be without careful and sensible method for the saving and protecting of those who come to him for salvation.

The enemy of our souls is so determined to destroy us, that we dare not neglect following God's plan of protection. The sheep that keep together, and trust fully in their Shepherd, shall be fed, and housed. He promises to lead us beside the still waters, and into green pastures; he says, he will prepare a table before us in the presence of our enemies.

By obeying this command, we shall be placed where we may enjoy the holy fellowship of the saints. However, the person that ignores this method of God, shall soon lose the tender and loving spirit of the Christian. The Christian spirit is not an *independent spirit*; it is a *heavenly,—a family spirit*.

The Holiness Movement needs to give better attention to this very important part. It is well known that the pastors and the laity of the churches, in general, are unfavorable to holiness. There is, on their part, a spirit of discord, and this is not favorable to perfect fellowship. Many would insist that the fault is with the holiness people; but it is with the ones who have yet within their hearts the nature that resents genuine



holiness. This being the case, our people must have something more than what we have in the ordinary church and ministry.

You say, "What do you advise?"

This, that all those who have found perfect deliverance from inbred sin, and many others who may be seeking for its eradication, be placed in a fold as one flock, and that a leader be appointed over them as shepherd. That they meet regularly, pray together, confess their faults one to another, and search the Scriptures in order that they may be kept true to God and be made more useful in helping others. This, we feel, is absolutely necessary for the good of God's children. And this is necessary for us, or the Holiness Movement cannot continue in favor with God. Thousands of people today are lost sheep. Thousands are without a shepherd.

Jeremiah says, (50:6, 7), "My people have been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place. All that found them have devoured them; and their adversaries said, We are not guilty."

To be a lost sheep is very pathetic. A sheep, when lost, is about the most unlikely animal ever to find its way back to the flock from whence it strayed. Put a dog or a cat in a bag and carry it away in the night, the next morning will see it in its former Master's doorway; not so with a sheep; as the sheep goes farther away, it becomes more and more bewildered and dazed. This is the condition thousands of poor souls are in who really would serve God, and would do the will of

God, had they shepherds to feed them and protect them. God's Word tells us plainly, that it is the *shepherds* who caused these sheep to go astray.

These sheep are out in the cold, going from mountain to mountain, hoping to find water and pasture, but none is to be found; and it is while in search of food that they encounter the wolves and the lions and the bears; and these devour them.

An unfaithful shepherd is often a real adversary; he will speak up and say, "We are not guilty!"

I appeal to the Scriptures; upon them I base my authority to cry out against unfaithful shepherds. Hear Ezekiel, (chapter 34).

"Should not the shepherds feed the flock?"

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock."

"The diseased have ye not strengthened."

"Neither have ye healed that which was sick."

"Neither have ye brought again that which was driven away."

"Neither have ye sought that which was lost."

"With force and with cruelty have ye ruled them."

"They were scattered because there is no shepherd."

"They became meat to all the beasts of the field where they were scattered."

*These are terrific charges preferred against Israel's shepherds!*

God's curse was upon these unfaithful men who stood as shepherds in the places of authority of the Visible church; they were even very adversaries of God.

It is a shocking thing to find that hundreds of minis-

ters today are just what Israel's unfaithful shepherds were in that day.

Let us see what more God has to say regarding the serious situation.

"Therefore, O ye shepherds, hear the Word of the Lord."

"I am against the shepherds."

"I will require their flocks at their hands."

"And cause them to cease from feeding the sheep."

"Neither shall the shepherds feed themselves any more."

God has a controversy with every minister, and with every church, that fails to provide food and shelter for the sheep. These men, and these churches, may fear the Holiness Movement, but they had better fear the frown and curse of God. For this is really what is threatening them.

Jesus Christ saw the sad condition when he came as the true Shepherd. Listen to his words: "When he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." (Matth. 9:36.)

Our Savior saw conditions as they existed. The multitudes of people, who would be saved, and would make heaven their home, but no one to instruct them or help them. This greatly moved the heart of our Lord; and any one, who truly walks in the steps of the Master, will be moved likewise; his heart will bleed for the thousands of church members of our land that get no food or any spiritual instruction. They are really as though without a shepherd. What does the average man get at the services conducted by men who

know nothing of what regeneration or entire sanctification is? What does the hungry seeker after soul-food get by listening to a man who has never had a change of heart? Such men are not shepherds at all. The Lord has not sent them. The sad part of it is that hundreds of sheep are led astray by these self-exalted and self-appointed shepherds. Many sincere people think them to be true men of God and know not that they are following a traitor to the Kingdom.

Let us read on, and see what remedy the Lord provides:

"Then saith he unto his disciples, [the members of his holiness band,] The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matth. 9:37-38.)

This is what our Lord says shall be done under such circumstances. Now then; do present conditions warrant our praying for true shepherds to be sent us by the Lord? Do we need them? You say, "Yes!" Very well; but remember, it means prayers for *true shepherds*; he was moved with compassion for the people that were without *true shepherds*.

My Brethren,—Here is one of our strongest pillars to serve as a foundation upon which to base our prayers. The need is unquestioned; and if we really pray for, and look for, and then receive the men God raises up and sends us, we shall soon be provided with a body of leaders for our bands and associations to shepherd the sheep that come to us for food and shelter. If we see clearly on this point, our greatest battle shall have been fought.

Jesus Christ is the true Shepherd, and he came to

rescue and shepherd his sheep; the Holiness Movement, if she really represents our Lord, is a true Shepherd and has come to rescue and shepherd the Lord's sheep.

Please consider the course of our Lord in choosing and in sending out his disciples. Jesus was not a "comeouter," although Israel put him out. "These twelve Jesus sent forth, and charged them, saying, go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel." (Matth. 10:5-6.)

Here we have set before us the successful plan of the Kingdom. Here is a true principle for successful evangelism. Those who are nominally the Israelites are first to be visited; and if these hear, victory will follow. As long as we have thousands of people who profess to be Christians, *these* are the first ones to be visited, in order that we may ascertain whether they are genuine, and not a reproach to the cause of our Lord. If *these* walk perfectly, or will turn their feet to the perfect path, conviction will fall upon the Gentiles, and they also shall be saved. The Gentiles must be reached *through* Israel.

Jesus Christ had a right to call and equip evangelists and send them to the house of Israel. He had a right to come with his messengers and inquire how the sheep were being cared for. Here is where the fight came on between Israel and the Son of God. The priests and the elders did not know Jesus, and in fact counted him a malefactor and an imposter; they resented the *evangelistic movement* which had Jesus of Nazareth for its leader. For him to come along with a company of fishermen, unlearned poor, and insist that they

were the true children of God, why! this was enough to arouse the indignation of the men of the holy temple of God! This *poor peasant; the son of a common and unknown man who was a carpenter by trade!* the idea, that any good leader should come from those quarters to *reform Israel*; and furthermore, he and his men were constantly crying out that Israel had turned away from God, which they considered an evidence of great presumption on the part of these men. No! No! They would not have *this man dictate to them*, or tell them how to reform the Kingdom. No! They were well capable of doing this without him. Israel did not accept Jesus and his band of reformers; but Jesus continued daily in prayer, and in his labors, in order that the sheep might be rescued and provided with a holy ministry.

I am fully convinced that the Holiness Movement has great responsibilities yet to meet. Unless we take up, and carry through, successfully, the Lord's plan for rescuing, and then properly protecting, the sheep, we may as well pull our stakes and leave the field for other men.

In all the searching for light on the situation, I find God's Word clearly reveals that *we must have a holy band of shepherds*. The ministry hold the situation in their hands; and if the Holiness Movement fulfill her obligation, she must have *shepherd-evangelists*. These men must also be clear on the plan of shepherding the flock of Christ; unless they are clear on these points, they cannot come up to the standard of requirement to fulfill the present-day needs of the Kingdom. Travelling evangelists must see the importance of shepherding as well as saving the people;

and unless they are willing to hazard their lives, as well for the shepherding of the sheep, as for their rescue, they cannot meet the demands of the Northwestern Holiness Association, which we believe is scriptural in this important phase of the Kingdom.

Such evangelists will then be true messengers, sent out to our Israel of the churches. They will go to them to rescue them, and to protect them, after they have been rescued.

Will you please notice, that it is no small thing to rescue the sheep, and then immediately provide them with all necessary food and shelter. *This, My Dear Brethren, is true evangelism.* To do this, and at the same time not carry away the people, or take them from the churches, but furnish them food and shelter, is certainly no small piece of work.

Let us read a few more passages of Scripture for further help on this theme. (Psalm 78:52-54.)

“He led forth his own people like sheep, and guided them in the wilderness, like a flock.”

“He led them on safely, so that they feared not.”

“The sea overwhelmed their enemies.”

“He brought them to the border of his sanctuary.”

God makes great promises to his people; he promises to lead us forth like sheep, and to guide us in the wilderness; to lead us on safely so we need fear no evil; he promises to overcome the enemy for us; but *all this* he does through properly equipped men of God to serve as *shepherds*,—to serve as *representatives of the Great Shepherd of the sheep*.

I. *A true shepherd rescues his sheep.*

“As the shepherd taketh out of the mouth of the



lion two legs, or a piece of an ear ; so shall the children of Israel be taken out that dwell in Samaria !”

Many of the people of Israel are today dwelling in Samaria. They are as sheep that are being devoured by the lions and the bears. With many, there is not even a leg or an ear left sticking out by which they may be pulled out of the mouth of the opposition. The true holiness evangelist comes to seek and to rescue these poor sheep ; some of them *he succeeds to pull out of the slimy mouth of the opposition. Such an evangelist goes to rescue the sheep rather than have his pockets made fat with what people may give him for holding a meeting.*

2. *Consider David's experience.*

David was a good warrior, but he was also a *true shepherd*. By the way, he was a shepherd even previous to the time he entered the battle field. Turn to 1 Samuel 17:34-36.

“There came a lion and a bear, and took a lamb out of the flock.”

The enemy of the sheep is always around to take the lambs between his teeth and devour them. But David was a faithful shepherd and could not stand by and see his flock devoured. He was *in authority* and had a right to object. He says, “I went out after him, and smote him, and delivered it out of his mouth ; and when he arose against me, I caught him by his beard, and smote him, and slew him ; thy servant smote the lion and the bear.”

This is the Scriptural plan of the Kingdom. The flock is kept *together*, and it is watched over by a *faithful shepherd* ; and when the lions come, the shepherd takes them by the beard and smites them to the ground,

and he pulls the lambs from out between the lion's teeth and saves them. The Holiness Movement must measure up to this standard of scriptural requirement or she is whipped. Many lambs have already been carried away by the lions and the bears of the opposition. *This must be stopped!*

In Matt. 25:32, we are told indirectly that the shepherds kept the sheep and the goats in separate folds. Now this is very important. A flock of sheep will never do well, if we allow a lot of long-horned goats in among them. They are too mean, and too rough; they destroy the lambs and the weaker sheep. Scripturally, these are to be placed in separate folds.

A goat is a good type of carnality. How they bristle up, when it is intimated that they are not wanted in the fold where the true sheep are! These need first to be transformed into genuine sheep before they can be accepted by the Shepherd.

Many a preacher has nothing better in his flocks than a lot of *ill-tempered* and *unruly goats*. They are hard to please, and they befoul the feed that is given to the lambs. These goats are always a serious problem. Beware of goats!

3. *One of the marks of a true shepherd is that he goes before his sheep.* "He goeth before them." (John 10:4). The true shepherd must go before his sheep and pass both doors of grace, regeneration and entire sanctification, if he hopes to lead his people into the same experiences. Sheep are not to be driven. They are to be led into these Christian graces.

4. *In certain countries the shepherds had to dig wells* to get water for their sheep. This applies well to our day. The Holiness Movement is digging wells

for the sheep. In some places we have found it rather difficult to obtain a spot of ground large enough to dig a well for the sheep; and on account of this some of our sheep have perished for the want of good water.

5. *We have heard of shepherds building towers* upon which they could station themselves in times of special danger. From the tops of these, they could see the sheep better, and could tell whether any were straying away; and also see the lions and the bears as they would appear, sneaking over the hill in search after prey. The Northwestern Holiness Association has been erecting a few of these towers. The devil has stirred up considerable opposition against our tower-building, saying, these shepherds, by this, are exalting themselves above their fellows, but we have found it very good to have them. Several times they have served as a means from which to take good aim at the lions and the bears and the wolves that had come to destroy our flocks.

6. "Every shepherd is an abomination to the Egyptians." The same is true in our days; the true shepherds are still an abomination to the Egyptians. The Egyptians do not favor the shepherds of the Holiness Movement in this day of religious conflict.

One of the most trying things we have to contend with, are the wolves that come sneaking around in sheep's clothing. The Lord had his serious difficulties with these enemies of the Kingdom, and so have we. And He warns us to beware of them. "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves." (Matth. 7: 15.)

The difficulty is not so much to distinguish between

the true and the false shepherd, but to keep the false shepherds from carrying away and devouring sheep. The wolves that come with an honest coat of hair, and show their wolf-teeth, are much more easily detected than those that come with an old dead hide of experience that they have tied on. The latter are the ones very much to be feared; they are the ones that try men's souls to the very limit. They appear among us, claiming to be grazing in the clover field, and say how much they enjoy the grace of God, but are real enemies of the work of God. It takes a true shepherd, one who has a good and high tower, to discover these wolves; and were it not for faithful men of God serving as shepherds of the sheep, these wolves would carry away every sheep and devour it. The sheep suppose them to be what they profess to be, and do not see their *long teeth* and their *sharp claws*.

In conclusion let us turn to the 21st chapter of John, and study the charge of the Lord to Peter.

Peter had gone fishing; many of the holiness evangelists have gone fishing, when it comes to the question of caring for the Lord's sheep.

The others had said, "We go with thee;" so today, the traitors have the larger following; they have the biggest crowd.

But Jesus is the shepherd, he is the shepherd of the under-shepherds, so he started out in search for Peter and the men that had gone with Peter. He found them back at their former state of life. However, they had toiled all night, but had caught nothing. Jesus comes along and prepares them a warm meal and invites them to sit down to dine. While engaged in this he took

them through a course of heart-searching, or a kind of class meeting. Peter was the central figure of this group. Listen to the words as they fall from the Master's lips: "Simon, son of John, lovest thou me?" This was repeated three times. Peter meant to be a true follower of the Lord, but like many of the members of our bands, the terrific opposition against the movement was too much for him. He had intended to stand even unto death for the One who had done so much for them during the few years of his ministry in the land of Palestine; but here is Peter back on the Sea of Galilee fishing. He had vowed that he would stand by the Holiness Movement even though all others should forsake it; he had prepared himself with a sword to smite any man that might raise himself up against the Lord; but all of no avail. The opposition came and bound the Son of God, condemned him as one worthy of death on account of having so highly exalted himself, even one of the members of their own band having betrayed him into the hands of the opposition; no wonder Peter got disheartened and followed the captured Master afar off. It did look as though the Movement was killed, and that they might as well all give up and go back fishing.

*The Holiness Movement of Palestine was broken up!*

*Its members were scattered; none of them, except a few women, had any faith in it ever amounting to enough for any decent man to want to be a member of it.*

But mark you! Jesus was not dead! Jesus Christ, the great Shepherd of the sheep, was not dead! They could not kill him. He was especially chosen to come

down from heaven and establish the Holiness Movement in spite of wicked men and unfaithful members, and in spite of satan himself; and he did establish the Movement too. *It was not broken up! It was not buried!* It took more than a little dust these few opposers could shovel on to it, to bury it. They could not throw dust enough to bury the wonderful grace of God.

After Peter and his followers had taken a trip to the Sea and had toiled all night, catching nothing, the Lord appeared to them in the early morning hour to rescue his sheep from the hands of the opposing world. He called and they gladly answered. When the Lord saw the real penitent spirit in Peter, he chose him and appointed him president of the association. This was not a position like unto those of the world. It meant for Peter to minister rather than to be ministered to. He was to feed the lambs, and was to feed the sheep; the lambs and the sheep the Lord had come to rescue and prepare for heaven.

The Lord's visit to Peter in that early morning hour meant everything to this man who had been so badly defeated. Jesus saw in him a great possibility. And so it developed from this very hour. The apostle became a great man of God. He and the other apostles went up to Jerusalem and tarried in the upper room until they were sanctified wholly; and from thence on the Holiness Movement made marvelous progress. The world, the unspiritual church, and all the bitterness and opposition that men and devils could raise up against them, did not defeat them; it only stirred them up to greater zeal and loyalty. Battle after battle was won; prison doors flew wide open; God came

down with marvelous outpourings of grace, and thus the Christian church was established so that the gates of hell shall never be able to prevail against her. Once people thought Jesus was dead. Once his followers thought the Movement had been defeated by the scribes and Pharisees, but they were sadly mistaken. Time told the story. The Lord will have his true sheep; and these he promises to provide with true shepherds. This is the Kingdom against which the gates of hell cannot prevail.



## THE TRUE REVIVAL.

"They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon." Hosea 14:7.

### Definition of the Term Revival.

1. "The act of reviving, or the state of being revived."
2. "Renewed interest in religion, after indifference and decline; a period of religious awakening; special religious interest."
3. "Reanimation from a state of languor or depression."
4. "To return to life; to recover life or strength; to live anew; to become reanimated or reinvigorated."—  
Webster.

HUNDREDS of men have discussed the subject of evangelism; sermons have been preached and papers written until we hardly know where to locate ourselves. I do not, however, set myself up as one having discovered some secret, or as one having a new theory to offer. There is in all true revivals the human element and the divine element, each needs proper attention..

#### I. *The human preparation.*

The true revival is always preceded by certain works of preparation on the part of man. "Prepare ye the way of the Lord" is as much to be heeded today as any time in the history of the world. The ox carts

must be brought out and all the refuse and unpleasant matter loaded up and carted away to the dump pile to be burned. God will never do for us what we may do for ourselves. This cleaning-up process must be faithfully met without which no revival of true religion will come to us from God.

To insure a genuine revival we must have people who are willing and ready to dig down to solid foundation of Christian experience. In many of our modern religious meetings that are intended for true revivals there is no digging down done at all; it is merely an effort to polish the human qualities. A few evangelists may give attention to the grosser sins, but to say the most, it is but an attempt at reformation without thorough insistence on a divine transformation. But in order to see a true revival, attention must be given to a thorough and deep heart-searching on the part of the professing Christians; these must dig down until they strike the clear and living water experience. I have found nothing better than an uncompromising insistence upon this; so persons really go down through to the bottom of perfect consecration and experience all depravity destroyed and their heart wholly sanctified.

It is shocking, what hundreds of people there are, who are nominally Christians but have nothing whatever as a real and living experience of salvation. A true revival of religion gives attention to this, and insists on their getting what they profess to have. The unsaved world will come, and will be saved, if we get our own people to see the great need of genuine Christian experience; after that it will be seen that the child of God and the man of the world are two kinds of

persons, and that they do not live upon the same plane of life. When Christian experience, (which is the heart of Christian living) is given careful attention, then we shall have a collective body that truly represents the Lord Jesus Christ.

I seek to emphasize, then,—Whenever genuineness and thoroughness is insisted upon, there will follow a true wave of revival grace; and this will result in great good to many who are now dead, blind, and even very far away from God and true religion. No true revival follows where professing Christians do not measure up to these vital requirements. A revival may come to such a community, but it comes through the prayers and faithfulness of others than these.

The true revival is distinctively a spiritual work wrought of God. *Not reformation, merely; it is transformation which is preceded and followed by genuine reformation.* The drunkard needs to reform, but how few who ever succeed. The one who can lead a poor inebriate to receive a work of divine transformation shall see a genuine reformation. All sinful conduct, whether the lusts of the flesh or of the spirit, needs reformation; but for such a reformation there must be wrought in the inner life a divine transformation to serve as a foundation upon which to build the true reformation. Here is where so many of our would-be systems of reformation are wrong; they are wrong because they work from the wrong end to accomplish results. It is a case of hitching the caboose on to a train and attempting to pull cars, engine, and all; and sometimes it really seems as though it were pulling the load, especially if the engine of the train is a dead engine. Brethren, this is not God's order! God's plan

is divine transformation in order that a genuine reformation may follow. Transformation is instantaneous and thorough; reformation is gradual and more or less imperfect on account of the lack of light on what is required of us; very often early training is much against the individual.

II. *Let us take up the experience of Joshua and Israel.*

These people were the chosen people of God. Joshua represented Jesus Christ and had the responsibility of ministerial leadership. God's purpose was that they should all cross the Jordan and drive out the enemy that had entrenched himself in the Holy Land. This was to be no small task; it meant a terrific conflict.

Notice some of the important points in this narrative:

First: God required a leader to lead the people; Moses had died and the people were without a genuine godly man to lead them successfully through to the Land of Promise. The question of leadership is far more important than it seems at first sight. Thousands of churches or Christian congregations could be led successfully in a good revival campaign if they but had a Joshua to lead them. Right here is where we suffer most. To have men who really stand in Christ's stead, men who indeed are ambassadors of heaven.

Second, The people recognized Joshua as their chosen leader called and sent of God. They pledged their loyalty to him. Listen to their words! "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go. According as we hearkened

unto Moses in all things so will we hearken unto thee." (Joshua 1: 16, 17.)

To have such a people led by such a leader means success for the kingdom.

Third, The ark of God was to go before them. Joshua saw the need of this. He saw the Warrior with drawn sword, and inquired whether he was for them or for their adversary. Joshua sought very carefully to know whether God was really leading them on against the enemy. Unless God go before us and lead the way no true revival will be seen.

Fourth, The priests carried the ark; ordinarily the Levites carried it, but upon this occasion the priests carried it. The priests were of a higher order than the Levites; a priest was a Levite but not all Levites were priests. To apply this to Christian experience we say, the Levites represent the regenerate people, and the priests the wholly sanctified. In true evangelism the wholly sanctified carry the ark of God; they are a considerable distance on ahead of the main body of Christians. These priests are necessary to genuine victory in spiritual battle. The Joshua is of a higher order. He is all that the priests are, viz., regenerated and wholly sanctified, but he is also anointed for great leadership. The priests are all the Levites are, viz., true children of God, but they are specially anointed and carry the responsibility of smaller duties than that of Joshua; they are the Lieutenants of the army. They are much farther in advance than the Levites, and yet they do not see all Joshua sees. They may not understand all Joshua's orders, but they obey them promptly and willingly.

Fifth, They all prepared to cross the Jordan.

Oh for the Joshuas who can see this! for the priests who see the necessity of preparing to carry the ark for this! for a people who are really determined to cross over to the other side! In order to successful battling they must get over to the other side. This is the central idea of the Christian religion. We must cross over into Canaan or we cannot have victory.

Notice what they did!

1. They are harmoniously agreed to cross over.
2. They believed God would do as he had promised, viz., divide the waters so they could cross on dry land. Hear the Word! "And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, even the waters that come from above; and they shall stand in one heap." (Joshua 3:13.)

This promise was fulfilled. God stood the waters up on an heap, and all Israel passed over into the Land of milk and honey.

Let us not fail getting the important point here. *They all crossed the Jordan. They actually got over into Canaan. This was a true revival;* and such we may have anywhere if God can find a Joshua to lead, and some priests to carry the ark, and a people who want to get over into Canaan. Hundreds of people who would cross over if they had some Joshua to tell them how to get over into the land, and priests to go before them with the ark. Let no man accuse me of holding to a necessity of human priesthood in order to get salvation. No; not that. But there is a necessity that we have a genuine and God-called leadership and ministry in order to realize a genuine revival. These chosen

ones are sometimes taken out of the ranks of the laity like Gideon, who was but a very ordinary man.

There are many good points that I should like to dwell upon which would be of profit to us, but I must pass on to the scene of battle in the taking of the city of Jericho.

Their hope of success was in that God was with them; and agreed; obedient to God and to the commands of Joshua; they believed God would give them the city. There was the blowing of trumpets, symbolical of the great gospel proclamation, that proclaims liberty to the penitent and judgment to the obstinate and rebellious sinner; they shouted, with liberty but not lawlessly, which is evidence of a joyous consciousness of the presence of God.

It took a little time, for the time element needs also to be considered; they marched around the city, blew their ram's horns, shouted and believed for victory over the enemy. The walls were high and strong, but they were not too high or too strong for the Lord. The inmates, no doubt, trusted in them as sufficient, but their trust was in material works of defense rather than in the living God. At the appointed time the walls fell flat and all Jericho was prostrate on the ground. *Israel had won and God was magnified.*

They had a real break. In a genuine revival there should be a break. This often is spoken of as high tide, but it is more than that term ordinarily implies. A genuine revival gains momentum and wins its way more and more as the days of battle pass. Genuine leadership, a true body of wholly sanctified, and successful crossing of seekers over into Canaan brings



more and more grace down from heaven upon the meeting, and this more and more melts the hard and obstinate and frozen opposition which is set against Christ and his Holy Kingdom. In such a meeting there should come a period, when, like the fall of Jericho, the victory is complete. As though there were not one person left who dare raise up his hand against the true work of God. It is at such times that great waves of reform come upon a people. At such a time the whole community often is under deep conviction, having a deep sense of their need of better living.

### III. *Elijah's Experience On Mount Carmel.*

Here is a period, when, and a place, where, a revival of holiness of heart and life was badly needed. Ahab was backslidden and had yoked up in marriage with a godless and wicked heathen woman, one who bowed down to the idols of Baal and at the same time created a sentiment in favor of her religion.

God had not left his throne, neither had he lost interest in his people. Elijah had been chosen and called into service; and he was now to lead in a contest against the wicked departure from the true religion. The backslidden church had the numbers; they had the king; and they had the great body of the ministry; so large, that it would have made several very effective conferences for Methodism of today. But the sad part of it was that they were in league with Ahab and the wife of Ahab; in short, they were an *unspiritual company*.

Notice now; the need was great; the opposition was bitter and large in numbers and in influence; and Elijah was alone, except that God was with him.

Ahab and his company of religionists, no doubt, were very zealous in worship, such as form and faithfulness to the attendance of their authorized ritualism, *but no fire fell from heaven.* In the meanwhile God, through the prayers of his servant Elijah, locked up the sky so no rain fell upon the land. There fell now no fire from heaven upon their altars, and no rain to water their fields. This, we can clearly see, was to open the eyes of the deceived idolaters. Now whether any one had heard Elijah, when he had prayed this prayer, or not, I do not know ; but, nevertheless, he was accused of being the cause of this drought. This, however, did not cause Elijah to waver ; for any true prophet must be willing to be misunderstood and falsely accused of men. Unspiritual people fail to see the hand of God in such events until they have been taken through a long series of lessons. Moreover, *it wouldn't rain. In this Ahab and his people were whipped.*

In this contest the established system or church was to have her trial first. She with her hundreds of priests was to hold her meeting first. They proposed to demonstrate that they were not merely enthusiasts, but that they did worship the true God. *Elijah came to see how things would go with them.*

Remember ; each denomination had an altar and claimed the true God ; each contended they were right ; the prophets of Baal declared that fire would fall upon their sacrifices as well as upon Elijah's offerings. Well ; it remained to be seen.

Elaborate preparation was made, the sacrifice laid on the altar with its wood in place, and the praying began. They cried aloud, pled, and shouted to the top of their voices, while Elijah was greatly amused

at their nonsense. The forenoon had passed and no answer from heaven; in the afternoon they opened up their meeting again, this time becoming desperate, lacerating their bodies "with knives and lances until the blood gushed out upon them." (1 Kings 18:28.) "But there was neither voice nor any to answer, nor any that regarded." (v29.) Completely whipped; and the meeting held by this great crowd of ministers of Baal defeated. The meeting now goes on record as a *dead-failure. No fire.*

Had it not been for Elijah's presence, no doubt, they would have passed it off for the genuine; but God was determined to see a reformation. Idolatry had held the field and was destroying souls by the thousands. So God had declared a halt should now be called; this is why Baal was whipped even in the eyes of the people.

*Now comes Elijah's turn.*

First; He repairs the altar. "He repaired the altar of Jehovah that was torn down." (v30.) With the prophets of Baal the trouble was that they did not have the right kind of an altar. Scores of men who claim to be true evangelists, but they have the altar of Baal. They have not the true altar of Christ. They come into our cities and communities, and by special committee arrangements band together the Elks, the Masons, or any old godless society, and they give the leaders of these institutions a seat on the platform, claiming that it will help in the revival. But their altar is the altar of Baal. Christ is grieved and does not pour out his Spirit upon such a mixture. It is exceedingly dangerous to extend your hand to any man or company of men that you do not know: hundreds of

them have the altar of Baal for their altar, not the true altar of our Savior who shed his blood for real revival work. Many a good man has in this way had his power shorn where otherwise he would have had success. No; keep out and away those who have Baal for their god. They need salvation themselves and must not be taken into the ranks of soldiers until they come via the cross. How can any of these help bring about a true revival? No dried up Mason, nor beer-bloated Elk, or any other godless person is to be yoked up with men who are specially called and anointed to lead Israel across the Jordan into the land of corn and wine. And if such are kept out the Jerichos will fall and not a man shall be lost in warfare against the enemy of God.

Elijah knew how to handle his opposers in that day; and one of the most important things for true leadership is to know how to manage those that set themselves up as true leaders of God's people, but are of the company of the prophets of Baal. Elijah let them have their meeting first, and after they had done what they could and had given up, then he prepared for a genuine revival of true religion.

By careful attention to all pertaining to thoroughness and at the same time honesty, all could see the fairness of the contest. A thorough wetting down of the altar with its sacrifice proved to the opposition that the fire should be genuine.

Listen to Elijah's prayer! and hear what followed.

"O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me O Jehovah,

hear me, that this people may know that thou, Jehovah, art God."

Now hear the answer!

"Then the fire of Jehovah fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, Jehovah, he is God." (vv 36-39.)

Fire is a symbol of the Holy Spirit, and unless the Holy Spirit is really sent down from heaven upon our altars we might as well quit and go home. The presence of God in a meeting, and all honor to him who sits upon the throne, is necessary to have a genuine revival of religion.

Consider the death of the prophets of Baal.

A true revival puts the sword through the heart of every false prophet within its range. They had no one to defend them on Mount Carmel. Their god was one without strength and without might and they were like unto their god whom they served.

Men would ask why should God require the death of all these men? Why not let every system of religious thought live? That is true. Today we do not see the necessity of putting to death in the physical any man or company of men for holding to a wrong religion. No; this is not the intention of God. But this was an extraordinary event. Idolatry was swallowing up the whole human race; God saw there would be none left to serve and worship him unless he would put a stop to this trend of unholiness. However, it is the plan of God to slay in judgment, slaying all such as are of the host of Baal; but it is the slaying of their spiritual life. No man can worship Baal and have any

light or life in him. Baal is a god of darkness and he gives none of his any light or life. And if these insist that they have the true altar and the true God, the Lord will send some real prophet around for a contest, and these that take the side of Baal shall be slain right and left dying with the sword or piercing Word of God in their heart.

In a genuine revival human feeling and human sympathy dare not get the better of the evangelist. He stands between the living and the dead. His message is for life or for death. Yes, Elijah slew the prophets; just so today, the true evangelist stands up and God sends the fire down from heaven while the messenger cuts right and left with the Sword of the Spirit. This cuts to the core and all worldly and false ministers are slain by it. They fall, and many of them never rise after their attendance at such a meeting. They are smitten with the Sword of death because having for their god the god of Baal.

After these false prophets had been slain Elijah assured Ahab that it would soon rain; and so it did. The drought had been an extended one and great suffering had been the lot of the people, but rain was now promised from heaven. Elijah prayed, the clouds gathered in the west, and soon it came in such torrents that the people ran to the high places for fear of being drowned.

Elijah broke through and got a genuine revival. He feared not the false prophets; he failed not on account of being of the minority; the king had accused him, yet Elijah trusted God and broke through. The result was the slaughter of the army of the opposition

and the sending of a great rain upon the land of Palestine.

There were two things that made Elijah's revival genuine,—fire and water. Both these stand for spirituality. All effort at evangelism, all methods to bring about a revival, profits nothing unless the *fire* and *water* is given from heaven. But when God answers by fire and water, "They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine: the scent thereof shall be as the wine of Lebanon."

The Holiness Movement sees the need of a *true revival*. *We are in the midst of a great drought*. In some places it has not rained for a long time. Here and there it has showered a little, but no great deluge of grace upon our land for the slaying of false religions and false doctrines and false prophets has been had for a long time.

My dear brethren!—A great revival is surely the will of God. This is a very needy period in the history of the world. Shall we not examine ourselves to see whether we are really in a condition for God to pour out his grace upon us to give our land, which is so wicked in sin, a blessed shower from heaven? Let us join our hearts in united prayer to God for a great religious awakening.



## PRAYER.

**T**HIS is a very important theme. Nothing worth while is accomplished without true prayer. How much we need to be men and women of prayer.

We are living in an age that has a mania for doing things by double-quick methods. With inventions that have made it possible for us to do more in one day than our grand-fathers did in a year,—we have gone to an extreme commercialism. We are too busy to pray. Our minds are full with the hundred-and-one things of the machinery of life's progress. We race on through life, all out of breath, and without a clear judgment on what we are engaged in.

I would not discount the value of anything that goes to make our lives more useful or that makes it possible for us to accomplish more in a day than men were able to do in a month in days of the past; nay, let us have all the best and the latest improved machinery, and all the time and energy-saving devices possible, but let us not forget God. *Here is where the trouble lieth!*

Religion has also taken on much of the commercial spirit of the age. Men of large (?) views, of organizing ability, etc., are the men who stand foremost in the eyes of the present day people of the church. Everything with an electric speed; meetings on the theater style, with rush and push, to race through the

program of the day; yes, thus goes much of our modern work of the Kingdom.

Well trained and enthusiastic leaders of Chorus Choirs; soloists; witty and catchy announcements; attractive arrangements on platform or pulpit; having flowers or banners everywhere, but no prayer; no time for praying.

No, brethren, let's not go the way of the world. Let's go through on our knees; it may be a little less speedy, but it will be more godly. Give us evangelists that are men of prayer, men who continue long hours in earnest supplication before the throne. Give us men who search for the secret place in the forest or the secret place over the hills, hiding themselves from the rush and race of the world in order to get alone with God in prayer. Yes, give us men and women who spend much time in secret with God. Men and women who become valiant on account of their continuous waiting upon the Lord.

True revivals are prayed down. Genuine success in Christian experience is by the way of prayer. I would that we might have a revival of prayer. The holiness people believe in and practice prayer. It is like many other good things, the more you have of it the more you want; and if you neglect it for a season, you soon lose all interest in it, and find it hard to realize any pleasure in its exercise.

We must give close attention to our moral and religious state in order that we may become men of prayer. The Lord does not hear those who count sin but a small thing. "We know that God heareth not sinners; but if any man be a worshipper of God, and do his will, him he heareth." (John 9:31.)

This accounts for the many failures on the part of otherwise good men. People are trying to learn to pray but they fail to see that there must first be a change wrought at the center of our moral life. A sinner cannot pray with victory. There is not in his prayer the sound of victory. It would really surprise him if God should answer his prayer. I have often listened to men who suddenly changed their petition to a prayer in their own behalf; and that had a better sound. God will not hear the sinner, but he does hear the penitent. Let us keep this in mind. With many it is, *Rattle, Rattle, Rattle and Rattle*, and that is all. No life, neither progress. It is sickening to those who hear it, and discouraging to the one who thinks he is praying.

Being genuinely saved, regenerated and wholly sanctified, prepares us for genuine praying. Then the Holy Spirit will put tremendous conviction upon us in matters that need mighty crying to God. When God himself rests upon and dwells within a human spirit, that individual will become valiant in interceding at the throne. When he prays, the devil trembles, wicked men fear, and God is pleased. Such men will get a grip upon the corner of the skies, and, as it seems, their arm gets hold on the pillars of heaven. A deathly pallor may come upon them, while great drops of sweat fall from their brow. But at such times great progress is made. *One such prayer is worth more than all the platform speeches or more than a carload of books written on the best methods of evangelism. Such prayers move the world God-ward.* These prayers are not man-made; they are not consciously grammatical or rhetorical; and yet, at such times the best literary gift of the man manifests itself.

Oh for an army of soldiers who really go through on their knees and on their faces in intercession for the success of the work of God upon earth!

Thorough attention to my own salvation from all sin, both actual sins and inbred sin, is the first essential; next to this, a faithful walking in the light of God's Word. Then we are in position to become valiant in prayer. Very much depends upon these principles. If they are truly followed and Christ is earnestly implored for daily help, we shall progress very rapidly. Continuous exercise must not be neglected; and added to this, searching the Scriptures, and studying the prayers of the chosen men of God; especially the prayers of our Lord.

Jacob was a man of prayer. He saw his need. He stood before the world as a servant of God, but how far short he came. Worldly ambition and an inherent inclination toward dishonesty. He had cheated his brother Esau out of his birthright, all of which troubled his soul. Jacob decided to plan on doing as God had required of him. He gathers his cattle and his goods, calls his family and they prepare for the journey to the Promised Land. He had to face difficulties to succeed in this. Esau had been defrauded by him. His determination was to take the life of Jacob. Here was a very difficult problem, Esau coming to meet him with a large army of servants. Would he be able to face this and face it without the loss of his own life and at the same time not to do injury to his brother? Jacob took the Scriptural plan; he went to prayer.

We often refer to Jacob's struggle with the Angel as a good example of one seeking entire sanctification; and so it is. He was in dead-earnest and sought help

direct from God for his own soul. No doubt, he felt the need of a perfect heart, one entirely free from hatred and selfishness. By perfect submission to the will of God the Lord would be upon and with him. Genuine wrestling and real prevailing prayer gave him the victory. Jacob got the answer to his prayer. It crippled him, but what of that? It is better for us to be crippled in body than fail on account of an inability to pray. Would to God that a host of people would wrestle until their thighs would be put out of joint. Would that we might have a great army of limping Jacobs in the land.

The result of Jacob's prayer brought him and his brother Esau face to face the next day. There must have been a gracious presence of the Holy Spirit to melt the hearts of these men who had been enemies for so long. In place of a battle, they fell on each other's neck and wept.

If there were nothing else that prayer accomplishes, this is worth much. How many brothers and sisters, or relatives of any kind, that are at enmity with each other. The hatred and wickedness manifest by one member of the family toward another. Often it begins when they are but small children, striking each other, hating each other, and now that they are old and should be godly and religious, they even murder each other. But think of it, all this might be averted if people would but seek God in earnest prayer.

Wherever trouble has arisen between two or more persons, how different, had one of them been a true Christian and had he but done as Jacob did. What weeping and real penitence would come in consequence of such a course and settle matters satisfactorily all

around. Many serious difficulties, both social and religious, might have been settled, without attorney, without jury, and without expense, had it been done on the line of prevailing prayer. And best of all, this brings joy to the heart of man and great delight to God.

In the divine economy of God there is to be attention given to intercessory prayer. The real Christian intercedes for those who are unsaved. There are two departments of intercessory prayer; one to pray conviction upon the sinner, and the other to intercede for the true seeker.

The unsaved person needs the prayers of the Christians to pray down upon him such a conviction that he cannot rest. This is Scriptural. Some teach unscriptural and unphilosophical doctrine at this point. They insist that Christians may pray for the conversion of sinners, and that God in answer to their prayers will convert them, even against the will of the subject. This false doctrine does much damage. It supposes Christians absolutely responsible for the salvation of every sinner on earth. If this be true we are held accountable for the salvation of all the heathen, and that they must be saved now. The teachers of this false doctrine would tell us, "If Christians pray in faith, it shall be done." Very well; but they are crooked on faith. I grant that there is a tremendous responsibility upon every man and woman that claims to be a Christian. This fact needs much more to be emphasized than it is. There is such a thing as a mighty prevailing with God in prayer; and there are laws concerning forces of the spiritual world that require this. But every case of intercession in behalf of an unsaved person must be in full accordance with God's law of

free-moral agency. Everything else may be overcome; the unfavorable environment of the sinner, the extreme ignorance, the inborn and imbibed prejudices, and even the devil, but his own will, he is the custodian of, and in this, *he* must yield, or all heaven and earth can avail nothing in his behalf.

This is why we sometimes see the wife of a faithful pastor or evangelist entirely opposite to that of himself. She has locked up her will, and says, no; all the powers on earth, in heaven and in hell cannot compel her to yield her will. She has this in her control; and, often, it means eternal death and hell for such obstinate stubbornness to keep their will submitted to the works of the devil rather than yield it up to the Lord.

Sometimes it has been a man who set himself determinately and wickedly against his wife, and by this insistence that he would have his way, fell into the worst kinds of sins and died a reprobate and his soul was lost in hell. It is the worst thing that can befall an individual, to get so stubbornly set in keeping one's will in the will of the devil. This they do not always do, knowingly, but it is on account of the great darkness of soul that they are in.

At such times the ones immediately related to these hardened and rebellious persons are also placed in a serious situation. It is extremely trying. At such times it tests us whether we are really wholly sanctified, whether we really can get a hold in prayer in their behalf. Not many can stand up very long under such an ordeal. Many wives and mothers finally give up and also go the way of sin and death. But what a punishment there must be awaiting the hard and obstinate person who insisted on having his way and thereby dis-



couraged his wife or his mother; or if a woman, discouraged the other members of the family. It takes genuine holiness, a lot of good sense, constancy, and an even experience; and unyielding, determinate, importunate prayer to measure up to the Bible standard.

In our effort at intercessory prayer we must keep in mind the dead, blind, and satanic state of man's heart on account of its inbred sin. The degree of this may vary. Training, and also human temperament, helps or hinders the person. Some of the most unfortunate, most stubborn, most warped and perverted, when once really prayed under conviction, will finally plow their way to the cross. But thousands of souls never would see the inside of the Pearly Gates, were it not for real warriors in prayer.

The weakling in prayer sees the difficulties against victory. He sees the stubborn and obstinate natures of men; he soon gives up unless he can see some sign of success. The true warrior shuts his eyes to all these and God pours upon him the Spirit of supplication, and he prays in the Holy Spirit.

In prayer there is danger of presumption. There is a class who pray recklessly and unreasonably for anything that presents itself to them. They think all that is necessary, only believe that you will get the answer, and it shall be given. What shall I say to this great error? This that does so much damage to souls? It destroys the keen sense of spiritual discernment, the little that may yet remain in the one who makes the mistake. *Beware, my brethren, beware! Do not fall into presumption!*

Presumption breaks the faith of true people when it falls upon them. To pray for something so earnestly,

so importunately, and then fail to get an answer is very destructive to true faith.

It is exceedingly important that I ascertain whether my petition be according to the will of God. It must have Scriptural authority. Any prayer with God's promise back of it, may be prayed with great good to the one praying, and to the glory of God. But I find so much perversion of the Bible here. Such unreasonable misapplication of the Word of God. *Be careful, my precious people! Let one who loves your souls warn you! You, who pray much, and you, who hope to reach the point of excellence in this blessed means of grace, you need to guard well at this point.*

There are certain things we may all consistently pray for. God promises daily bread; he promises general Providential protection to his people. The rain falls upon the field of the sinner, the sun furnishes him with light, and the water and the air are supplied him, all of which is by way of God's great mercy, but these are by *general Providence*. Then comes the need of the soul; pardon, adoption, instruction in righteousness, the gracious help and influence of the Holy Spirit, all these we find in the promises given unto all men regardless of anything whatsoever except that they come by the way of repentance and godly submission. But beyond this, there are special gifts, these come by the way of *special Providence*.

For instance,—Any penitent may pray for pardon, and rest assured that he is praying according to the will of God. Any Christian may pray for the gracious presence and help of the Holy Spirit and know that this is the will of the One who came to save us. But in special matters, such as require a *special or irregular*

intervention of God, these are not always granted, even though the suppliant may be a true hearted Christian. This is why some have failed to receive help from God when they prayed for healing. Some have received immediate and direct answers from God for this; others have not. Now some may pray for these with success; all cannot. I think we should be ready and willing to pray for any blessing, whether for our physical or whether for our spiritual good. But I am persuaded, that not many people can receive much in the line of special gifts without neglecting the interests of their soul.

Remember this, that one who is perfectly in the will of God, is not in the least troubled or affected one way or another, when praying for help for the physical body. He glorifies God whether he is in pain, or in great distress; this is a clear testimony to the ones who come to see him that God gives great grace to make up for our pains and severe suffering. If he has been helped by special intervention in sickness or in times of financial need, he is slow to say much about it because men are so prone to seek money and good health in preference to the salvation of their soul. Men will go thousands of miles for the cure of a sore toe, when they would not cross the street to be cured from sin.

Right here let me say, the one who boasts of drinking all kinds of water and of breathing all kinds of impure air, and of living in all kinds of climates, saying, nothing harms him because he has faith in God to keep him, is a *reckless*, a *lawless*, an *ignorant*, and a *very dangerous person*. Such people are often poison to the tender and pure hearted souls of our bands. But show me such a man, (*usually they are women*) and I

will show you one whose prayers sound more like an old worn out threshing machine, than like the mellow and heavenly fervor of the true people of God. And their faces look more like the ceiling of an old filthy hovel of the slums of the city. The beautiful halo of heaven is not there. The sweet music of the people of Zion is not on their tongue. The presence of these poor deluded religionists in a meeting, often destroys the fragrance, or drives away the incense that is always present where only God is known and glorified. *Oh my precious people, beware! beware!*

In conclusion let me call your attention to the importance of always keeping close to the One who only is our perfect example and instructor in the great subject of prayer; the Lord Jesus Christ, blessed and holy is his name. To pray according to his teaching; to pray according to his will; to pray in his holy name; to pray with the Holy Spirit abiding in us and we abiding in him, glory and honor and praise to Him who died that we might be made kings and priests unto God! priests, so we may intercede for others; priests, so we may receive help for souls that need help. Thank God for One who can teach us how to pray.

Our Lord found it necessary to pray a great deal. He spent whole nights alone in supplication and in intercession. Often while the Disciples were struggling with the elements the Master was on the mountain side, there alone with God in earnest pleading for the redemption of the people. The wrestling of Christ, the intense soul-agony, the thousands of tears that he must have shed in heart-breaking agony for our redemption; and there in the dark hours of the night, while others slept, he prayed.

Jesus had access to the throne. There was not a cloud between him and heaven. The Father heard him, and delighted in the petitions his Son sent up for consideration. So should it be with us. There should be nothing between us and heaven. If we have all our sins forgiven, all depravity cleansed away, and if our heart is a holy temple with Jesus abiding within, then we may pray, then we shall receive answers, and then we shall delight in prayer.

*Shall we not walk with Jesus in this important part of Christian worship?*

Let us make a practice of spending much time in secret prayer.

Fasting is very beneficial if practiced scripturally. To refrain from partaking of food, at times of great need of prevailing with God, greatly helps to get the victory. Jesus practiced it, and why should not we?

It is also well to remember to plead our petitions in Jesus' name, and that all is granted through the mercies of Christ. *The blood of Christ shed on Calvary is the efficacy through which anything whatsoever is granted us.* So by praying in His name, and pleading the Blood as the foundation upon which to rest our faith, we shall find great success.

Make a practice of careful and very earnest prayer at times when opportunity offers in public meetings. Do your best, but let God have entire control of you when praying. How much we need people who can bring fire down from the skies. Men and women who are really valiant and know how to lead a congregation in prevailing prayer.

Let us link up in prayer with others who know how to prevail. One shall put a thousand to flight and two

ten thousand. Very sad it is, however, that there are so few who are worth a pound in united praying. Many are a load and a hindrance rather than a help. Like a soaked log that puts out the fire rather than help kindle it to greater intensity.

*Oh what pigmies! what pigmies! what pigmies! pigmies! pigmies!*

Where we should be warriors, and mighty to wrestle for great victories, we are but pigmies.

I exhort you all to fall upon your faces together with me, and cry mightily to our Lord Jesus Christ, that he may make of us a praying people, an army that can prevail in prayer, and conquer the world for Jesus who died for it on Calvary. *Will you do it?*

## THE ATONEMENT.

"The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life." Lev. 17:11.

### Definition.

1. "Reconciliation; restoration of friendly relations; agreement.

2. "Satisfaction or reparation made by giving an equivalent for an injury; the expiation of sin made by the obedience, personal sufferings, and death of Christ."—Dictionary.

"The vicarious sufferings of Christ are an atonement for sin as a conditional substitute for penalty, fulfilling, on the forgiveness of sin, the obligation of justice and the office of penalty in moral government."—Theology.

### Explanatory.

**Vicarious:** "The sufferings of Christ are **vicarious**, not as incidental to a philanthropic or reformatory mission, but as endured for sinners under divine judicial condemnation, that they might be forgiven and saved."

**Substitutional:** "They are a substitute for penalty, not as the punishment of sin judicially inflicted upon Christ, but in such rectoral relation to justice and law as renders them a true and sufficient ground of forgiveness."

**Conditional:** "They are a conditional substitute for penalty, as a provisory measure of government, rendering forgiveness, on proper conditions, consistent with the obligations of justice in moral administration. Subjects of the atonement are none the less guilty simply on that account."—Theology.

**A** GREAT affliction has fallen upon us. It is a disastrous epidemic or disease of the soul which was brought upon us by the devil in the temptation in the Garden of Eden. To redeem us from this fatal



consequence, and our present wretched state, and our eternal death and banishment from the presence of our Father, God has provided Redemption. This is through the suffering and death of our Savior, called the atonement.

There are three things for us to keep in mind: 1. God's attitude toward sin; 2. God's perfect and holy system of government; 3. Man's opposite nature and opposite conduct toward God and his government.

To institute a scheme which shall be sufficient to restore man to that state of moral perfection, and at the same time not do violence to God's law of holiness and justice, means more than is ordinarily seen by man. Here is where we need to give prayerful consideration. God is an *absolutely perfect* God; he is *Omnipotent*, unlimited in power; *Omniscient*, his knowledge is absolutely perfect; perfect in moral sensibility, without fault; perfect in divine Love. These attributes correspond perfectly with the foundation principles of his government. The attribute of *perfect love* cannot be without at the same time having the quality of *perfect justice*.

There are marks of the existence and rulership of an intelligent and perfectly holy God in many things when we consider the plan of salvation.

In Ezekiel 18:20, we read, "The soul that sinneth it shall die." This may seem a cold and unbending statement, nevertheless, it is as true as any message God ever sent to man. God warns man to keep from sin. He warns him of the consequence of sinning. The unavoidable consequence of sinning is death. Not that God cannot remit the penalty; but to remit sins committed means that it must be done according to that

which will in no wise weaken or destroy the foundations of the system of the government of heaven. There must not be one thing permitted that would in any wise destroy the perfect law of holiness. The great danger and natural tendency is to suppose sin but an indifferent matter, and thus open the door to lawlessness and all unrighteousness of life, and a spirit of utter defiance toward God and heaven. These are some of the things that those who contend for the ultimate redemption of all people ought to consider.

Again and again we find the law saying, "Thou shalt not!" It is a positive command. God is a great Sovereign. True, he has great compassion and his love never faileth; but we must remember he is on the throne. He rules. To certain people he is compelled to say, "Thou shalt not!" And concerning some things he necessarily must say "Thou shalt not!" to all of us. There must be a solid and never-yielding foundation to the government of God. Great principles; sound and thorough system; unqualified perfection must be the heart or central idea of the government of God. He is holy, he is absolutely perfect, he is without error, and so must also his law be.

Disobedience to this perfect government necessarily brought death to man. Death of soul; death of body; and a final and eternal death in hell.

Now then; how may man be redeemed and restored to life? How may he be raised from the dead? How may he be reconciled to God and brought back into the family of heaven so as to receive his inheritance? These are very great questions. But we are happy to know that there is a perfect answer in the chosen method of God or the atonement made on the cross

when Jesus the Son of Glory died. When he cried out from the cruel cross, "It is finished," the remedy was given, and man through it may find everlasting life.

Man's redemption has been purchased with a great price. There was no ransom that could be found anywhere that would suffice. The earth had none who could die for the sins of the people. There was none that was perfectly pure and free from sin. Silver and gold could not purchase salvation, even though the whole world should be offered; it already belonged to God by virtue of creation. Heaven was the only place to go to seek a Mediator and Redeemer.

Thus it was that God ordained that thousands of cattle and other animals should be slain and the blood of these poured out upon an altar of sacrifice. These in themselves had no virtue; but every drop poured out and every piece of animal flesh burned typified the final and perfect shedding of blood and perfect offering of the Son of God outside the City of Jerusalem. The cattle, goats, sheep and lambs, and other animals, slain, all typified the vicarious suffering of Jesus Christ on Calvary. What a depth of humiliation! To leave heaven, to lay his crown aside, to meekly submit to being typified in the slaughter of thousands of animals which had its idea in the offering up of Jesus as the Son of God! Indeed it was a great humiliation. Can we grasp the truth of this great submission and holy obedience of Christ? He was truly obedient unto death. Not only did he come and die; but gave himself freely up to be represented in the offering of a bullock, or a ram, or a sheep; yes, and sometimes in the small bird, the sparrow. The one who was not able to bring a bullock or a lamb brought a sparrow, and its blood

was shed typifying the shed blood of the Son of God. What an evidence of the tender mercy of God! He so ready to bow down to this depth of humiliation, and so ready to exercise mercy toward us, and not to require of us beyond that which is possible.

Let us consider one of the most effective lessons of Scripture where the death of Jesus Christ is typified. The story of Abraham offering up his son Isaac.

Abraham, the friend of God, was commanded to take his son Isaac up to the top of Mount Moriah and there offer him in sacrifice to God. The command was clearly understood. God was known as the God of love and mercy and yet the command was that Abraham should take Isaac, the son of promise, and pour out upon the altar the blood of his own child. (Typifying the blood of Jesus.) The father prepared for the sacrifice. The wood and the fire were provided and taken with them as they started for the top of the Mount. On the way Isaac said, "Behold the fire and the wood, but where is the lamb for the burnt offering?" It was a great question. However, Abraham knew God was the one making the demand and would direct in its service, so he answered, "My son, God will provide himself a lamb for a burnt offering." This was not evading the question: there are times when a knowledge of every detail would be too much for us to bear up under.

Isaac was a type of Christ. He obeyed his father perfectly. As he walked up that mountain there to be slain and burnt on the altar, we see in him the Man of Galilee carrying his cross amidst the howling throng of sinners to die that they might live. Isaac was but human; Jesus was the Son of God as well as perfect

man. Let us stop and consider with all possible seriousness the great mercy manifest upon this occasion. Abraham had obeyed with all his heart; Isaac likewise had submitted to the call of God, and the knife was to be applied so his blood might flow in type as a sacrificial offering for the sins of the people. Just as the knife was drawn, God spoke from heaven, "Abraham! Abraham! Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."

Perfect obedience to God always places one where he may hear the voice of God. Abraham had given careful attention to this and now could hear the slightest whisper of the voice of the Almighty. Had Abraham failed to hear at this crisis, Isaac's life might not have been spared.

God chose this method through which to reveal to his servant somewhat of the plan and purpose of the atonement. How that mountain top must have had a blessed presence of the glory of the Lord on that memorable occasion! "Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (Gen. 22.)

Imagine the feeling of both Abraham and his son Isaac when the animal was substituted so providentially and it slain so Isaac might live. How full of teaching on the vicarious obedience, suffering, and death of our Lord Jesus Christ!

There were surely two very happy souls in the Land of Palestine that day. I think there was some

religious demonstration. Like two faithful worshippers coming home from a good holiness camp meeting. The visit to the top of Mount Moriah undoubtedly gave to Abraham and his son a wonderful revelation of God's mercy provided in the scheme of sacrificial worship.

Take the words of Zechariah, thirteenth chapter, first verse: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." This is a direct prophecy concerning the atonement made by the Lord on the cross. God in this has provided a means by which we may be made pure and clean; that we may be delivered from sin and all uncleanness. This is why many have written excellent hymns on this wonderful remedy. Sad indeed it is that so many turn from the songs that exalt the atonement and seek such as are of no weight and help. I implore you, my precious people, make much of the songs that exalt Christ as a sufficient and perfect sacrifice for our sins and our uncleanness. The singing of these verses, in earnest singing, faithfully honoring him as the Lamb slain for sinners, pleases God and will be blessed with outpourings of much grace.

Sin is so blinding that the ones that accused Jesus, and those that brought him before Pilate for trial, knew not what they were doing. The ones who drove the nails through his hands and feet, the soldier that pierced his side, none of them knew they were slaying the Son of God. They supposed him to be an enemy of the true church; they believed him to be a blasphemer; and they knew not that he was the One who had come to die to redeem Israel. How blind! O, for



eyes to see! God forbid that any of us should be so blind as to fail to see in him the great remedy provided for our salvation.

The blood and the water that flowed from his wounded side have great significance. Both life and death is revealed here. Blood typifies death. Death to all our past sins and the life of sinning, and death to the old man or carnal nature that leads us into sin. It takes death to bring us life. Life is by way of death. We hear men say that there ought to be given more attention to the life of Christ rather than the death of Jesus, meaning thereby to set aside the idea of vicarious atonement. Our Methodism is rapidly filling up with that kind of foundationless teaching. Away, with all this that leaves out the great truth of life being granted us by way of Christ's real suffering and death in the body on the cruel tree. No wonder there are so many who do not believe in the possibility of the destruction of the carnal principle, when they see nothing in the death of Christ or the atonement. The "*Moral influence*" theory of the atonement is no better than a picture of an athlete hung on the wall for us to look at hoping thereby to become physically strong.

One of the best reasons for the right of the existence of the Holiness Movement is the fact that the doctrine of the atonement is more and more being destroyed by other bodies of the Christian church. The holiness people do stand for a perfect and complete remedy provided through the mercy of God in the death of Jesus on Calvary.

Consider the sacrament of the Lord's supper. Again and again this holy and very sacred institution



has been profaned. So much misunderstood. Many supposing it a means through which to get forgiveness at periodical times. Some holding that there exists real virtue in the bread and wine after the prayer of consecration has been made. They fail to see the *representative feature*. As we partake of the *broken bread*, it should remind us that it is because Jesus did really humbly submit to the crucifixion on the cross that we might be restored to life and salvation. Not that we might continue in sin and still have a title to our inheritance; no, through the *broken body* we find perfect salvation, a complete restoration so as to walk in newness of life. To partake of the bread, as it is passed to us, in a spiritual sense. The physical body of man has need of material bread; but the soul needs the *hidden manna* given from heaven. And such as come worthily, having met all the conditions, and seeing the deep mystery of the sacrament, shall be blessed in soul in a manner beyond description.

Just so, concerning the cup, when the wine is given us. As Jesus hung on the cross, and as the five wounds dripped blood upon the vile earth, so Jesus pours upon us his *atoning remedy* for salvation. As the body cannot live without blood so it is impossible for us to live spiritually without grace.

In our formal and less evangelical churches hundreds of people partake of the sacrament, knowing not what they are doing. Others there are, who are wonderfully blessed on account of their deeper and more perfect insight into the significance of the atonement made by our Lord.

The Apostle John had a proper conception of the

atonement made by our Lord. Listen to him, (Revelation 1:5), "Him that loved us and washed us from our sins in his own blood."

Jeremiah saw the utter helplessness of man to trust in any other. Listen! "Though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord."

Listen to Job: "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me into the ditch, and mine own clothes shall abhor me."

David cried out: "Wash me thoroughly from mine iniquity."

All these refer to the perfect and sufficient remedy provided in the sacrifice made on Calvary by the Lord that we might live.

One of the greatest dangers, we as Christian people are in, is the danger of rejecting the blood of Jesus Christ as the foundation of all that is given us. What a warning God has recorded in his Word to them who are of that class. Listen! "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." (Heb. 10:29.) The Holiness Movement raises a solemn protest against this wickedness. It seeks to exalt Christ before all men, and before all branches of the Christian church as the Mighty to save and Strong to deliver, through the power of his grace founded upon the crucifixion of his body in the land of Judæa.

Through it we receive grace to lead us to repent-

ance ; through it we are able to repent ; and through it we receive pardon, regeneration, adoption, and all that pertains to the needs of man. Not one thing can we receive without due consideration to the vicarious suffering of the Savior. It is all through the merits of the blood.

Pardon is granted the penitent, because through the atonement God may, and does, exercise mercy. It is not an *acquittal* of the sinner ; not an *indifferent remission* ; but blotting them out, *though guilty, yet pardoned* so they shall be remembered against us no more.

Through the atonement reconciliation is complete and perfect ; both on the human side and on the divine side. Some of our liberalists contend that there is no necessity for a reconciliation of God to Man ; that God's love is perfect and he is in no wise turned from the sinner. This is false and unscriptural teaching. All who walk in a life of sin and are rebellious toward God and heaven have the disapproval of the laws of heaven and upon them is a threatening judgment. They are not recipients of grace and mercy in such a state, except it be the more general mercies granted all men. The smile of approval, the gracious comfort of the holy love and affection, is not upon them that rebel. There is in a certain sense the frown of God upon those who are wicked and against him. He cannot look upon them with a spirit of parental tenderness when they are so destructive to his true children and his plans of the kingdom. There must be a reconciliation on the part of God as well as on the part of man. God has been grievously offended and the Scriptural plan is to come by the way of the cross, putting in an earnest plea for mercy ; then we may sing :

“My God is reconciled;  
His pardoning voice I hear;  
He owns me for his child,  
I can no longer fear:  
With confidence I now draw nigh,  
And, ‘Father, Abba, Father,’ cry.”

As a final word,—let me urge upon all who may hear my voice or ever see my message in words of ink: Do not trust in anything else for your salvation. On our part God requireth a perfect faith, but God has the remedy for all who will meet the conditions, which is the atonement that he made on the cross. The apostle Paul gloried in nothing else than in the death of Jesus. You who claim to have a call from God to preach, upon what is your conviction founded? You who are presidents of associations, and you who are leaders of bands, in what do you trust for the foundation of your faith? Let others do what they may, let others teach according to their theories, if they must do so, but let us exalt our Savior as the One who came to suffer and die to restore us to perfect soundness of life.

O gracious Lord! Hear us as we pray! We approach thee as the one who carried the cruel cross, and submitted to the cruel nails, and the piercing spear, so that a Fountain might be provided us for our perfect redemption. Grant us grace that we may all be led to thy bleeding side for its successful application. For then only shall we have a proper appreciation of this great doctrine. Hear us gracious Master through the merits of thy death, Amen!

## MISSIONARY MESSAGE.

"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Matth. 28:19, 20.

THE first important idea in the gospel is the *invitation to come and be saved*; the second is, *Go ye into all the world and preach the gospel*.

No church, holiness association, or any collective body of Christians can continue in the faith themselves unless they as an organization are thoroughly missionary. No person can continue in a state of salvation unless he have a true missionary spirit.

In the economy of the Gospel Kingdom, *giving* is more blessed than *receiving*. All that which is good and goes to make the lives of men more heavenly and holy, I must gladly bring to others, even at a great sacrifice to myself. There is no such person as a *selfish Christian*. When thoroughly sifted, it is found that selfishness is of the devil, and if any of this seed is permitted again to be sown into our heart we shall fall from grace and be of the class that are termed sinners.

Let us consider some necessary points in order that we may meet the obligation that is upon us.

First, we must really have become Christians ourselves. I would not discourage any poor soul that may wish to contribute money or that may wish to do something to advance this phase of the cause of the Lord, although themselves not yet saved. However, we cannot give as we should, we cannot see the real purpose of the cause of missions, neither can we have the true spirit of holy and benevolent giving, until we have been born of the Spirit ourselves.

The grace of God in salvation, both regeneration and entire sanctification, is so rich, and the gracious presence of Jesus in the soul is so glorious, that nothing other than real experience can make us true missionaries. The best missionaries are those who have felt deep and pungent conviction for their own sins, repented with true and godly repentance, and walked in the light without a waver from that day, and pressed on with all their heart for entire sanctification until they entered the land of Canaan. A whole-heartedness at every step; saying yes to all the light as it is given us from time to time; it takes such an one to make a good missionary, other things being equal.

I fear many Missionary Boards make the mistake of too little attention given to genuine Christian experience. Such men and women sent out are "dead timber," and do more harm to the kingdom than help it. I base my argument on the following principles, viz., 1. Genuine salvation is what all people are to be invited to receive. The missionary is to go and teach all nations the steps necessary to salvation. Now then; if he has failed to comply with these steps, himself, how can he consistently enforce them upon the heathen? 2. Such a one cannot be a God-called or a truly

anointed missionary. A true missionary must receive his call from God, and he must receive the anointing from God. But how can he expect this if he does not fully meet all the requirements, not giving up fully for deliverance from sin? How can such a person expect to receive a commission from heaven as long as he is not fully consecrated?

The result of careful attention to experience will give us clear-sighted and excellent men and women for the fields that are so needy. It will give us a company upon whom the anointing of God rests, a company commissioned by the authority of heaven. Such will never be defeated, and such missionaries will bear much fruit. Such soldiers are worthy of a good support. Money has no comparison to their real worth. One good look at the face of such a soldier of Christ by a heathen hottentot is worth more than ten years of training given by an old dried up and dead formalist who knows not the Lord by an heart knowledge.

Although Christian experience is the first and greatest requirement, yet there are a few other things that may be considered important.

We must have gifts necessary to meet the demands of the calling. A few suggestions here may be helpful.

1. *Ability to teach.* I have seen men and women that seemed utterly devoid of any gift on this line and yet had a commission from their church as missionaries. I would not have you understand that it is the hard following of certain rules and principles, or that it is to be on the schoolmaster order. But rather, one who by his spirit and keen-sighted spiritually-minded intellect will impress his followers with the heart and core of the religion of Jesus Christ. 2. Affection,



natural tenderness and compassion. True, all these are founded upon divine grace and divine love, and yet let me remind you, if you do not know it, that there is a great deal of human infirmity. For instance,—a man may be converted, he may be sanctified wholly, and yet he may have such an abnormal degree of infirmity in his intellectual and physical make-up, that he will be practically worthless as a helper to lead others into divine light. I have seen some so utterly devoid of good sense; others, so narrow and so extremely short-sighted; again others, who were so sluggish and dead in body or abnormally crooked in their emotional nature; so repulsive, with a manner to hinder rather than to win souls. Now such are a hindrance rather than a help. Christ never calls men or women, it would seem to me, who are utterly incompetent. I would not give the impression as being unduly severe, but my judgment is, that all such are better off to remain where they may be cared for and where they may follow rather than lead. Some of you may think it unnecessary to touch on this phase, but I have seen so much of men and women of late telling me they feel a call to the ministry or to the mission field, when it takes but two minutes to see that they are deluded. *The Lord help us!* I say it in the fear of God, and call God to witness, *God wants men and women for missionaries who have spiritual light and keen spiritual discernment.* He wants men and women that do not take a little livelier action of their heart for the inspiration of the Holy Spirit. He wants such as are clear in discernment of Christian experience. This is very important, for at our very best, many souls are a serious problem to the minister or evangelist.

Jesus Christ was the great and altogether perfect missionary. He is the one whom we must follow in this respect if we hope to reign with him. He left the comforts of heaven; he came to this wicked world to bring us the message of salvation. Not one dollar was ever contributed to the Lord's way from heaven to earth. And after he came, he had neither land, nor houses, not even a place to lay his head. Not a friend to stand by him.

The true missionary goes because there are souls that need help. He goes not because there are some there who may want us and may welcome us. He goes because they are too blind to want a missionary, and because they are too poor to pay a missionary, and too sick to know that they are sick. People in such a state need a missionary, and to such Jesus came when he came to bring us the news of salvation.

The true missionary does not feel concerned about anything for himself from those he goes to minister to. He gladly pays his own way, or even works his own way, to get to the people God has chosen him to minister to. Jesus paid his own passage to earth; he did not charge it up to the Missionary Society. There was never a spirit manifest by him seeming as though he expected anything in return for his labors except that the people turn unto God with all their heart. This was indeed joy and satisfaction enough to the Master. We have frequently heard the statement of late, "Jesus' heart longed for human sympathy." This is a slander on the character of the Son of God. *Longing for human sympathy!* How some of our little dried-up and blinded would-be preachers and teachers pervert the idea of Christ's mission to earth.

Think of it! The Son of God engaged in the great work of bringing the message of salvation to us from heaven, and he longing for human sympathy! His greatest longing was divine fellowship, and this was never broken except necessarily a moment at the crucifixion. Men that make such statements and make such superficial remarks are unworthy the name of gospel ministers. How different than that, it really was with the feelings of our Lord. What deep soul travail he had for our redemption, what heart-yearning for our deliverance! Human feeling, human affection, and human sympathy is so extremely beneath what Christ had that concerned him more. The spiritual interests of the people was so great, and bore down upon him with such an intensity, that it completely swallowed up the thought of wanting human affection or any human sympathy from those who were so perverted in sin.

Our Lord was a great missionary. His own needs were entirely forgotten by himself and swallowed up in his intense interest that he had in those he came to rescue. He was indeed sufficient for any emergency, and sufficient without any mark of weakness, even by virtue of his human nature. True, he was the Son of God and had power to perform miracles, but did he ever use that means to satisfy his own needs? His power to perform miracles was for a higher purpose than merely to satisfy the flesh. Although to reveal his power to restore men unto God he sometimes used it for such purposes on others than himself. *O to find persons who have gone every step of the way to find deliverance from sin, and persons who have gifts or talents who are ready to follow our Lord Jesus Christ!*

*How few who have even a small measure of conception of Jesus Christ!*

What did our Lord get in remuneration? What was the Missionary appropriation? However, Jesus had the promise of far more than one half of the missionaries of today have. He had the promise of the constant and abiding presence of his Father, and he had the promise of the heathen for his heritage. How much is this worth? Think of it! I might have my pockets full of money, many friends, great favor from my church, and yet not have God as my constant companion. On the other hand, the promise of the ever presence of the Holy Spirit, and the giving to me of a large number of souls, may be mine even though I suffer extreme poverty, have no friends, and have no favor from the church that is dead and formal. Money may be very scarce, great hardships may be my lot; many times I may be cast into prisons by the opposers, and yet I may be in divine order and be truly walking in the steps of my Lord and have great success as a missionary. There is nothing worthy to be compared to the presence of God upon and in those who are chosen missionaries or ministers, and the promise of great success in winning souls unto real salvation. Money, friends, ecclesiastical honor, and favor, can never make up for these. All honor and recognition, unless sanctified by the Spirit of God, is an abhorrence to the Lord and should be to any true missionary.

I remember having read the story of a missionary sent to an island inhabited by cannibals. The cannibals surrounded him for the purpose of slaying him for their next feast. But he took out his violin and played

while he sang, with tears of compassion flowing over his cheeks, "Jesus Lover of my soul." He had closed his eyes while singing, the tenderness and unction of true spirituality was upon him and his song. His heart was lifted up, not so much that he might be spared, but that these poor souls might have their consciences awakened. When he had finished his song he opened his eyes and beheld the cannibals bathed in tears. He had won them; his spirit, not because of an extraordinary human affection, but because of the unction and presence of God had won the battle. Had it not been for the presence of God his bones would soon have lain on the sand of the seashore, their white glistening sparkles warning other intruders; but this tribe now sat down to listen to the words of instruction that fell from the lips of a man who had been chosen of God and sent to them with a message of salvation. Who dare say that this missionary had any concern about his financial support, or about high position in the church? Had he had any spark of that spirit in his soul he would have turned and attempted the swimming of the ocean rather than face the cannibals of an island far out in the sea away from all civilization.\*

A genuine Christian experience, having a knowledge of God, and having the abiding presence of the meek and lowly Jesus is what means success when moved to go out as a missionary of the cross.

Allow an incident of my own experience. At one time I felt deeply impressed to call on a very wicked saloon keeper. As I entered the saloon he was engaged behind the bar, but I frankly told him that I had come to call at his home to pray with him and his family; that I would like him to close up his business and go

with me. He complied with the request. God gave me such a spirit of courage and boldness. I read some Scripture and earnestly exhorted him and his family for a considerable length of time, and then we went to prayer. He and his wife both falling on their knees with me, weeping like little children. I put my arms about the saloon keeper's neck as I prayed; weeping and exhorting and again praying for a few moments, thus we spent the season before God. I felt a divine unction, a divine nearness of God. God was mightily there upon me and in me; it was indeed the true missionary spirit. Such is God-given, it is never human-acquired. It is most delightful to one's own soul. It is heaven upon us and in us and all around us. Hell and all the powers of the devil are as nothing in the face of such a spirit. Many souls can never be won for Christ except through the anointed and specially prepared missionaries or gospel messengers. The heart of man is so hard. His soul is so obstinately set against divine things that he will only laugh in the face of the ordinarily prepared person that comes to help him.

I came away from that town where I had found that saloon keeper, feeling God had specially blessed my own soul. The Lord had helped me to win, at least to a state of favorable submission to the teaching of the way of salvation, these two souls that were so far away in sin. I somehow feel certain that many such can be won very much easier and be genuinely saved before many of our cold and hardened members of the formal churches. These drunkards and harlots shall enter the kingdom even before the scribes and the Pharisees. Jesus saw that it was so in his day and it



is so today. How much then we need missionaries to go out into these places of iniquity and win such to the place of repentance. Let me add as a testimony; I am never happier than when engaged in such line of work. To be down on my knees in prayer, and my own face bathed in tears while praying and exhorting, this indeed is great joy to my own soul. To see such men changed from hardened wickedness to that of holiness is something to be happy over.

*O Lord, send us a thousand missionaries for this needy land! Missionaries who have the true spirit of our Lord. Yes, send us thousands for the Home and Foreign fields; for every island of the Sea, and every dark corner of the earth!*

The apostle Paul was a great missionary. He went from house to house with tears warning people of their danger of living in sin. He travelled by land and by sea, and visited the flock of Christ because he loved the sheep. It is very evident that he had a great affection for his people. How they fell on his neck and wept when he came and when he went! This alone is great compensation to the man of God. Men strong and robust otherwise, but feeling they had received great help and instruction from their father in the faith, would fall on his bosom and open up to him their troubles. *O what a missionary!*

God was Paul's constant companion. And God gave Paul a following. Paul did not live the life of a missionary for nothing. The Kingdom of God was established all along the lines of travel wherever the Apostle travelled. The formal church was against him, the nations fought him, and yet Paul travelled from province to province and from country to country,



building the Kingdom of God. He made tents for his own support when necessary, and for a while lived in his own hired house; and during the evening days of his life, when many a minister would be on the superannuate list, he was in prison with heavy chains fastened to his wrists and his ankles, lying in a dark and filthy dungeon, treated as a law breaker and disturber of peace. When the executioners came in to lead him to the block, he was ready to cry out, "I am now ready to be offered." He had labored faithfully, and the best he knew how. He had done his very best to care for and protect the Lord's people that had been won through his ministries. He had written Epistles and letters even though the chains were on his wrists, and now he was gloriously happy even to go to the block. He knew that the work our Lord had begun, and which the Master had sealed with his own life on the cross, should never fall to the ground without great good to the redemption of the race. He knew that all the enmity of the world could never destroy the Kingdom of God. Paul lived valiantly, because he had the true missionary spirit; he died triumphantly, because he had had no other interests but those of the kingdom.

These are the kind of missionaries we need today. *O God give us that kind! Give us thousands of just such missionaries! We know that thou wilt accompany such men, and we know that thou wilt give such missionaries a large family of spiritual children.*

The Northwestern Holiness Association must be and continue to be a thoroughly missionary movement. Unless we who are called to take the responsibilities of the office of superintendency walk in the steps of Jesus, unless we be true followers of the apostle Paul,

we shall have no grounds for taking up the responsibilities of so great a work. To see as Jesus saw, to feel as Jesus felt, to love with a holy affection, as Jesus loved; to sacrifice, even unto death, like our Lord sacrificed; to care for no other interests, only that which advances the true interests of our Lord. *O for men of that type!*

As a holiness people we are in duty bound to see that we measure up to these requirements; and if we measure up to them, then may we pray mightily to God to raise us up a great army of like-minded people.

Remember, if we are the right kind of persons ourselves, we may pray for true men, with victory in our prayers. If we are really true ourselves, we shall pray with unction, for missionaries who indeed will be missionaries of the cross.

*We need a thousand men for the Home and Foreign field now.* Do not accuse me of misjudgment here. Do not say I am extravagant. If we had a thousand God-called and God-anointed men this morning, men who are ready to go, before night each man could have his field of labor. Yes, my brother, they could. We could put five hundred into the field of our own United States. Every city of the Union ought to have at least one good missionary of the meek and lowly Nazarene. And every Rural place the same. I make my plea more especially through and for the Northwestern Holiness Association because this organization has a system for the proper care and supervision of the converts. It provides food and protection to all its children. It also provides proper instruction and direction for the younger soldiers by older and more experienced ones. O my brother, what a great

field the Northwestern is opening up to you. Will you come? Will you go? Will you give your money and your property? We need men. We need money. Every one of us, whether we have little or much, must give so as to sacrifice. Our evangelists, and missionaries, the presidents, the leaders, and every member, all, should give until they feel it. After we do this then we may pray with an assurance of an answer to our prayers that the Lord will hear us. Then we may expect the Lord to raise up the right kind of men to be sent out all over this world to bring salvation to those that are dead in sin.

We should look for God to move upon men and women to give large sums of money. Expect that a hundred thousand dollars will be given in one gift by some one converted and sanctified through the instrumentality of the Northwestern Holiness Association. I am looking for men and women giving large estates to be used for spreading Scriptural holiness all over the world.

Colleges and schools need to be built all over this land. Schools on holiness lines. What a power for the Kingdom of God there is in a school! Hundreds of schools over the land where sin is looked upon as but a small matter; where our sons and daughters are associated with such as are untrue to our Lord. You men of means, will you hear me! Will you put your large fortunes on the altar so they may be used to do something for you. There is but one safe course with much means and that is let it be used for the good of the Kingdom of God. One of the great curses of this age is the hording up of large fortunes. Men making gods out of their money and worshipping it to the loss

of their own soul. Some are hording it up thinking to give it to their children when they die; they know not that this is one of the worst things they can do for their children. Many have quarrelled and even fought over their parents' fortune. Many children have had more wickedness developed in their family circle through this than they otherwise would have had, on account of the money laid up by their parents. No, do not this wicked thing. Put your money where it belongs. Place it in the Lord's treasury where thieves do not break through nor steal and where rust does not corrupt it.

I believe brethren that when it shall become known that the Northwestern Holiness Association is really a true missionary movement, then men and women will put into its missionary and benevolent treasuries great sums of money. God will surprise our people and show us what may be done by a people who are really wholly given up to him and by a people who give their all to the Kingdom of God. Money is good if scripturally used; this applies to religious movements as well as to individuals.

In conclusion,—Holiness means to be Christlike by virtue of having been washed in the Fountain and made every whit whole. And this makes us Christlike in our life of service. This then will bring us to the true idea of the text. Let us live up to the light God has given us. If God calls you to give your whole life to missionary work, or to the evangelistic field, make it known to those interested. If you are not personally called, make a practise to give heavily and liberally and regularly, to help those who are called to leave all else and be engaged in this work.

O Lord, thou who knowest what it is to be a true missionary; hear our prayer! Help us to be true missionaries; such as can represent thee as the *mighty* to save and the *strong* to deliver. Give us men and women who will give in large sums of their substance. Give us men and women who will give their farms and their houses and their cattle for the spreading of the gospel. Give us men and women who will surpass anything yet known in liberality and true giving. *Raise us up a great army of true missionaries! Raise us up a great body of men and women who shall partake of the missionary spirit that thou didst have and that thy servant Paul had.* This we ask for Jesus' sake, Amen!











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